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SUNDAY SCHOOL UNION.

THE annual meeting of this noble institution was held at Exeter hall, on Thursday evening, the 8th instant. The weather was somewhat unfavourable, but every part of the large room was densely crowded by male and female Sunday school teachers.

At six o'clock, the proceedings commenced by singing the 42nd hymn of the "Teachers' Hymn Book;" after which, Dr MORISON engaged in prayer.

Mr WATSON stated that Alderman Hunter had been detained by official duties, and therefore proposed that T. THOMPSON, Esq., should take the chair *pro tem*.

T. THOMPSON, Esq., then rose and said: I assure you, my fellow-teachers, that I look at this scene with hallowed grateful delight; and deeply, indeed, did I enter into the prayer of our beloved friend Dr Morison, when he referred to the commencement of this Sunday School Union—for I had the pleasure of attending that first meeting, and took part in the pleasing and delightful anticipations which we then cherished, that God would abundantly bless the labours of the friends who were then associated together [cheers]. It will not be needful for me to address you, as Mr Sheriff Hunter will soon be here; but I hope you will excuse me referring to a point which deeply interests my mind. When I think of the small number who met in the school room of Surrey chapel to form the institution, and contrast it with the large assembly now convened of those who are devoted to Jesus Christ, and are seeking the best interests of the rising race, I am constrained to say, What hath God wrought? But where are the Sunday school teachers and the Sunday school scholars that have risen up during the period that has elapsed between the two meetings? Many of them are grown up—some of them are gone to distant parts of the world—God has been pleased to bless them in all directions—and some of their happy spirits have risen to the skies. I am sure that you have come together to-night to consecrate your energies afresh to this work. The important period of the world's history in which we live, requires that the best energies we possess should be consecrated to the service of that Saviour whom it has been our delight to serve. We can point to our Sunday schools as our anti-Maynooth colleges [laughter], for such I believe they are. It is my deep conviction that the instruction given in our Sunday schools will bear the most vigilant examination, and that such examination would prove that we are educating the children for usefulness in life, and for the blessed enjoyments of eternity. We are not afraid of that issue which happened to a Roman Catholic priest some time since in Germany. On entering the pulpit, he took a walnut into it. He told them that the shell was tasteless and valueless—that was Calvin's church. The skin was nauseous, disagreeable, worthless, valueless—that was the Lutheran church. He then said that he would show them the holy Roman apostolic church—he cracked the nut, and he found it rotten [laughter and cheers]. We are not afraid, however, of any investigation that may be instituted; but I apprehend that Sir Robert Peel is afraid to crack the nut of Maynooth, for he has never told us what is the instruction there imparted, or in what way it is calculated to bless the country at large [hear, hear]. We are quite prepared to look at all the happy results of your efforts in the cause of Jesus Christ, in the hope that we are hastening forward the day when He whom we love shall be adored by every nation, clime, people, and tongue [cheers]. I am sure we are met to consecrate ourselves afresh to the Saviour's service to-night; and you will hear, with much pleasure, my much-loved friend Mr Watson read the report of the past year's proceedings, which will cause you to raise your Ebenezer for the past, and to solicit and anticipate blessings for the future.

Mr Alderman and Sheriff HUNTER having entered the hall amidst loud cheers, and taken the chair, H. WATSON, Esq., proceeded to read the report.

It commenced by referring to the progress of Sunday schools in Denmark, France, India, Australia, Antigua, the Danish Islands, Jamaica, Bahamas, Nova Scotia, Prince Edward's island, New Brunswick, and Canada, to which places aid had, in various ways, been rendered by the Union. In reference to home proceedings, it stated that, in pursuance of the recommendation adopted at the last general meeting, the Catechisms on the Society's catalogue were examined, and the publication and sale of the following had been discontinued:—The Church of England Catechism; the Baptist Catechism, with and without proofs; the Assembly's Catechism, with and without proofs; Brown's Short Catechism; Watt's Second Catechism, with and without proofs; and the Collects. The effect of this measure on the trade of the Union had been more injurious than was at first contemplated. A general impression had prevailed that the sale of all catechisms would be discontinued, and the demand for those still remaining on the catalogue had thereby been much lessened. The Committee, therefore, thought it desirable to state that they continued to publish and sell the Little Child's Catechism; the Milk

for Babes; the First Catechism; and the Historical Catechism. They also left for sale the Catechisms of Scripture Biography, and of Scripture History; Lloyd's Bible Catechism; Lloyd's Catechism on the Evidences of the Bible, in easy rhyme; and Lloyd's Catechism on the principal parables of the New Testament.

The attention of the Committee had been much occupied with the subject of rendering the acquisition of the art of reading less difficult to young scholars. The use of the box of moveable letters was gradually increasing. After referring to the publications of the Society, it continued:—The sales at the Depository this year amounted to £9,561 5s. 5½d., being an increase of £857 10s. 8½d. This large addition, notwithstanding the discontinuance of the sale of many catechisms, and a diminished demand for the remainder, arose partly from the increased number of applications for libraries, and partly from the extending acquaintance with the publications of the Union, which was caused by the visits of the deputations to various parts of the country.

The Committee had made ten grants in aid of building or enlarging school rooms, amounting to £260, making the total number of grants, up to the present time, 250, and the money granted, £5,763. Deputations had been appointed to visit local unions, which had been attended with very beneficial results. The present number of subscribers to the library and reading room was 130. The following resolution had been adopted, with regard to Sunday school lending libraries:—"That it is desirable to admit into the lending libraries catalogues, for the use of the senior classes, works of general information, such as history, biography, &c., as well as those of a religious character." The average number of applications made for grants of lending libraries, had hitherto little exceeded 100 yearly; but this year it had amounted to 284, by which the funds of the Union had sustained a loss of £860 15s., and making the total of libraries supplied, to the present time, 1,368.

The 284 schools assisted during this year contained 39,939 scholars, of whom 21,737 were scripture readers. The payments made by the benevolent fund, during the year, amounted to £1,489 6s. 7d., towards which there had been received £1,140 5s. 2d., leaving a deficiency of £349 1s. 5d.

The following is the number of schools, teachers, and scholars, within a circle of five miles from the General Post office:—

	Schools.	Teachers.	Scholars.
South	123	2,672	25,160
East	145	2,858	28,087
West	122	2,249	21,847
North	135	2,562	24,685
	525	10,341	99,479

The CHAIRMAN then rose, and, after apologising for his unavoidable absence at the commencement of the meeting, said: There is no necessity for me, after the excellent report which has been read, to make a single observation. I felt reluctant to occupy my present important position, but not because I had no sympathy towards these institutions in our country, which seek to benefit the rising generation, and instruct the ignorant and those who are out of the way. You know, better than I do, the great benefits of Sunday school teaching; but I have had the pleasure occasionally to hear, when passing the different portions of our empire, of the great good which has been accomplished by those who devote their time to the instruction of the poor children of the empire [hear, hear]. But I confess I am surprised to behold so many of our friends congregated for the promotion of the great cause of Sunday school instruction. If I am not misinformed, there are more than two millions of children instructed by our Sunday school teachers. And, when we recollect the amazing quantum of good which must be thus accomplished, we ought to congratulate our friends in the country, and I am sure we have to congratulate the present assembly [cheers]. Before I sit down, perhaps I may be allowed to make one or two observations, or rather refer to one or two facts which have come under my own notice. A friend with whom I am acquainted, a minister in the country, has informed me that Sunday schools have been much blessed in his neighbourhood. He has a church with 900 members, 200 of whom have been Sunday scholars. There is another fact to which I refer, because it comes from one of my friends, whom I have been in the habit, periodically, of visiting for many years, and, as I have personally inspected the school, I can vouch for its truth. It is in an agricultural district, where the poor so appreciate the advantage of religious instruction, that I know poor men with families earning only 8s., 9s., and 10s., per week, who have contributed, from time to time, their 2s., 3s., and 4s., and, in some instances, a larger sum, at several times, towards the erection of their schools [cheers]. In this church, to which I allude, my friend has twenty-five members who are teachers in the school [cheers]. And when we refer to the moral and religious instruction which these children receive, who can tell how great our country may become through its medium? I will not further detain you. I would only urge on you the necessity of increasing the usefulness of the institution, to the utmost of your power, by pecuniary means, to-night. It is of great importance that an institution like this should be sustained by all the

means we can command; and if we adopt that motto, which we heard in the Report, "Do what we can," much good will be accomplished on this occasion [cheers].

Mr PETER JONES, the Indian chief, then rose and said: It affords me great pleasure to have an opportunity of meeting you on such an occasion as this. But before I proceed to make a few statements with regard to my own countrymen, I would beg the privilege of shaking hands with you in my heart. In my own country, when we meet at any of our councils, and an Indian chief rises to address it, he always, in the first place, goes round to every chief, gives him a hearty shake of the hand, and then proceeds with his talk [laughter]. Now, I should like to go round to every one, and shake hands [cheers]; but this would take me too long. I have a shorter way of shaking hands with my white Christian friends than this. I would take the liberty of shaking hands with the head chief of this great meeting this evening; and when I shake hands with him, I shake hands with you all in my heart. [Mr Jones then cordially shook the Chairman by the hand, amidst the reiterated cheers of the assembly.] I am (he proceeded) an Indian chief of the Chippewas, an Indian tribe residing in Upper Canada. Chippewas, however, is a corruption of Ojibwas, the latter being the Indian word. I was converted to the Christian religion about twenty-three years ago, and have been labouring as a missionary among my countrymen for more than twenty years [cheers]. I rejoice to tell you that I have seen hundreds of my native brethren brought to the knowledge of the truth as it is in Jesus. I rejoice also to tell you that, as soon as my countrymen were brought to the knowledge of the Saviour, that very moment we requested our missionaries to send us school teachers, that our children might be educated; and at all our Indian missions we have established Sunday schools [hear, hear]; so that our children are collected together every Sabbath day, and are taught to read the holy scriptures. Soon after my conversion, I felt it in my mind to do something in the way of translating the scriptures. The first translation that I made was the Lord's Prayer, into the Ojibwas language; then the Ten Commandments; the gospels of Matthew and John; and, last of all, the book of Genesis [cheers]. These are the only scriptures that we have among our Indians. Before our conversion, we had no books of any description. We have no letters, and, in translating, we have to adopt your characters, or your letters, to spell the Indian words. We find, however, great difficulty in writing the Indian words by English characters. In many instances, your letters will not exactly represent the sounds in their language; but we have to do as well as we can. Before missionaries came amongst us, we were Pagans. We worshiped the sun, and moon, and stars, and a great many other imaginary gods; but as soon as we heard of the name of the Lord Jesus, we cast away our former gods, and when I left my country, I had two large bags full of them, that our people had cast off. I intended to bring a number of them to this country, to show my white friends what gods our people have worshiped; but when I came to examine them, I found that the moths had got into them [laughter], and had eaten a great many of them [cheers]. I have, however, brought a few specimens, and I have two in this bag. Here is a squaw god, that is, a female god. This was delivered to me by an Indian woman, about a year and a half ago. When she brought it, she said she was convinced that the Christian religion was the only true religion; therefore she had brought her god, and would have nothing more to do with it. She had been in the habit of worshipping this god once a-year [continued laughter], and the friends who came to worship with her brought the presents with which it is now wrapped up. [Mr Jones then proceeded to unwrap the presents. They consisted of small bits of native produce, and were intended for shawls, blankets, gowns, a red shirt, a pair of leggings, petticoats, and bits of deer-skin. The unwrapping of them, and presenting them to the audience, excited loud cheers from the assembly.] The name of this god is Nahnededis—that is, the woman god. They believed that it had power to keep off illness, and to give them good luck in hunting. Here is another. The name of this idol is Pabookowai—the god that breaks down, or crushes disease. When an Indian was taken ill, they called upon the Indians to come round and chant an invocation to the spirit that they thought was in it, in order to drive away or break the disease from the person that was afflicted. The back part of it consists of tortoise-shell—the inside of the tortoise was found among the tribe, so that all the gods of this kind have been cast off. There have been about a dozen thrown away by the tribe. We now worship that God whom you love and serve. These things never made us happy [hear, hear]; but the Christian's God makes our hearts happy, and we

praise the Great Spirit that we have been brought to know the only true God [cheers]. Our Indians, in their former state, were very poor indeed, very degraded, and very dark in their minds. We scarcely knew anything. But now we begin to have our eyes opened, and at the same time to see the great blessings which the Great Spirit has provided for us. I am happy to tell you, that our Indian children, who attend our Sunday schools, are making some progress in religious knowledge. At one of our Sunday schools, a class of girls stood up to read in the New Testament, and one of them read this passage, "He that believeth in the Son of God hath the witness in himself." When that little girl read these words she understood them, felt the force of them, burst into tears, clapped her hands, and said, "Oh, yes! for I feel it now in my heart, which makes me so happy." She felt the witness in her heart that the Saviour was her God [cheers]. I will not occupy much of your time, as there are so many great speakers here on this occasion. I will only tell you what has brought me over once more to this country. This is my third visit. I came for the first time about thirteen or fourteen years ago; the second, seven or eight years since; and now I have come once more to see my white friends in England. I have come at the request of my fellow-chiefs, and the authorities in my country, to try to raise some money to establish manual labour schools among my countrymen. We find that the Bible cannot be read unless our Indians are first educated; so that I am anxious that all our young Indians should be taught to read, and also that they should be taught habits of industry, that they may labour on their farms. I have been delivering lectures in different parts of the country, to bring the subject before the people, and I am happy to say that I have met with some success. They have opened their hands and hearts, and I have received a little more than £200 since I have been here [cheers]. Before I sit down I would express my sincere thankfulness to the society whose anniversary you are met to celebrate, for the grant of books they gave us when I was here before. I thank them from the bottom of my heart, for their good and kind feelings to poor Indians; and I beg to say, that I shall expect to get some more books when I go back for our schools [laughter and cheers]. All our Indian chiefs will be very glad when they see the good books I shall take home from this country [cheers]. Mr Jones concluded by moving the first resolution.

Mr WATSON read a letter from W. B. Gurney, Esq. lamenting his inability, from illness, to attend the meeting, and enclosing a cheque for £50, towards the funds of the institution.

Mr KNIBB, in seconding the resolution, said: I do not know that it is possible for a human being to be present on a more interesting occasion, or to be surrounded by more exciting scenes than those we are now permitted to witness. Soon shall I again return to the land from whence I came, and, if asked by my brethren what sights I have seen, I shall tell them that the one most dear to my heart was the assemblage of Sunday School teachers in Exeter hall [cheers]. The last meeting I attended of Sunday school teachers was in Jamaica, when bidding farewell for a few weeks to the people of my charge, when eighty young men, most of them formerly slaves, were convened together to discuss the best means of carrying on the instruction of the young. It is not my intention to occupy much of your time this evening, though I exceedingly rejoice that I have sufficient strength of voice to express the gratitude I feel for the kindness which the Sunday School Union has ever manifested to the Baptists and other missionaries in the island of Jamaica; and if, by any little effort I can make, there should be induced among this vast assemblage a determination to bring it out of debt, I shall be most abundantly compensated. I merely state a pleasing fact, when I assert that we have never made an application on behalf of the schools of this Society which has not been heartily responded to and kindly bestowed [cheers]; and I am confident that I shall carry with me the sympathies of my beloved friends, the Sunday school teachers, when I affirm that there is no part of the missionary field on which we look with deeper interest, or from which we expect more lasting benefits, than from the Sabbath schools that are now established through the length and breadth of Jamaica [cheers]. When I left that island, in the western part of it alone, which comprises about half the population, there were 578 Sabbath school teachers, fully 500 of whom were formerly slaves. They had under their care 8854 children, and I assure you that one of the most pleasing features connected with the missions in the islands of the west, is the constant attendance, the determined care, which is manifested by those who conduct these essential operations [cheers]. I am exceedingly anxious that this Society should be relieved from debt, not merely because it may extend its operations at home, but that I may have face enough to ask for something for abroad. There is not all that disinterested love which you might at first expect. I feel the warmest interest in the rising race in Jamaica, and I am persuaded we never can preserve them from error, or lead them in paths of truth, without imparting a scriptural education. I trust there are individuals who will imitate the conduct of the worthy treasurer of this Society; and long may God spare him, and bless him, that, through his influence and your exertions, this debt may be removed; and then I am perfectly confident that, if I came and asked for Kettering, in Jamaica, something to assist my own daughters in carrying on their Sunday-school operations, I shall not make the appeal in vain [cheers]. There is something said in the Report, and justly said, respecting the

momentous position which Sunday school teachers hold in the present great crisis to which we are come [hear, hear]. I rejoice that this topic has been thus touched upon in the excellent Report to which you have listened: and we have no fear for truth so long as the Bible is free, and Sabbath school teachers inculcate those principles which God has there laid down [cheers]. We do look with increased confidence to the labours of our Sabbath school teachers. I wish for one moment to identify myself with you, first as a Sabbath school child, then a Sabbath school teacher, and from that a teacher of babes in Jamaica. The first seven years I was there were spent in the instruction of the young. Surely I have a right to call you my friends, nor will you refuse the appellation to me [cheers]. We have been shown by the respected chief who has just sat down, the idols that are worshiped among the nations from whom he comes; and, though these idols might, from their appearance, have excited for a moment a laugh, it should at the same time induce us to lift up a fervent prayer that such superstitions might be banished, and that the pure and celestial light from heaven might break upon every heart, sanctify every soul, and fill every one with its holy and benign influence [cheers]. I do therefore trust that the hope held out by the respected Secretary of this Society will be heartily responded to. I trust that each one in this assembly will be determined that the generosity of this Society shall not be retarded—that libraries shall be sent or conveyed to every school—that the children shall not merely be taught to read, but shall have suitable books put into their hands; for depend upon it, if we place not suitable books there, the agents of evil will soon corrupt the fountain of knowledge itself. I feel exceedingly grateful to be permitted here to stand. Who would not rejoice? What soul does not glow with ecstasy to know that there is in this great metropolis such a multitude of holy and devoted young men and women, who, Sabbath after Sabbath, are spreading the glorious truths proclaimed in God's eternal word. Go on, beloved friends; increase in faith, increase in prayer, increase in effort, and soon the jubilee of the world shall come. The part we have to take in it shall be performed, and I, from the islands of the west, and you, from your abodes here, meeting, at length, at God's right hand, shall cast our crowns at his feet, and rejoice while we behold those who were the recipients of our love, the recipients of our happiness, in that bright and happy world. I most cordially second the resolution. Mr Knibb resumed his seat amid loud cheers.

The resolution was then put and carried.

Mr STOVELL said: Before I read the resolution, one or two remarks may be offered to define the point to which its whole sentiment is addressed. It is happy that on this occasion the importance of your general object has been exhibited in the cases represented by the previous speaker. The more we study the position and necessity of Christian churches at home and at the present time, the more are we convinced that in their healthful existence and successful action they are altogether incomplete without a free use of the agency supplied in the Sabbath schools; and if this be the result of careful examination at home, it seems to me that the two cases represented by the previous speaker, give to that subject an augmented interest [hear, hear]. There is no class of men that I know of more justly exhibited as objects of our sympathy than the North American Indians, if I only except the case of the African slave [hear, hear]. These two classes of our fellow-men have been loaded with wrong, and have been presented to the British public at various times, and under various circumstances, as demanding the indulgence of our sympathies, and the exercise of our vigorous action for their relief and defence. It has been found that legislative measures were not sufficient to protect the Indian under any circumstances occurring in his history; and it was found also that however the slave might be relieved by legislative measures, no law could successfully remove the evils under which he suffered [hear, hear]. It has pleased God to grant that his holy gospel should be handed out to each. By its balm, the wound of the spirit has been closed; contentment in want and suffering has been induced; industry and devotion of heart have been produced in their habits. The Indian has risen above his gross idolatry, quenched his warlike fire, and given himself to the arts of peace; and the slave, liberated from his shackles, hath bowed down in holy subjection to the laws of Christ [cheers]. And whilst other agencies have been employed, it is for our mutual encouragement to-night to know that among them all none perhaps has proved more successful in the past, and none promises to be more successful for the future, handing out larger benefits to those tribes of suffering and injured persons, than the vigorous and healthful activities in the Sabbath school [cheers]. The more I direct my attention to the facts connected with the operations of this Society, in the different departments of its labour, the more I am convinced that the church is bound not only to advance Sabbath schools by its generous and kindly support, but constantly to bring into the conducting of schools the sympathies, the vigorous, the personal action of the best energies which the church can command [cheers]. One of the greatest difficulties that had to be surmounted in the first movements of the Sabbath school, was the reluctance which marked the upper minds in the Christian churches to engage in the various operations of the schools. These were, for the most part, handed over to the vigorous youth, and these youth oftentimes very defectively instructed. It has happened that God, in his great mercy, hath supplied, mainly through this Society and its funds, cheapened literature, means adapted

to the study of the growing youth; and those who, in their boyhood, commenced as instructing youth in the activities of the Sabbath school, have now grown up to evince both the strength and the fruitfulness of their genius, the vigour and ripeness of their age; and, at the present time it seems—and to this the whole resolution refers—that great efforts should be directed to that one point—to make the agency employed in the conduct of the Sabbath school as perfect, and intellectual, and spiritual in character as we can [cheers]. There are several things which seem to me to direct our thoughts to this point, and thus to confirm the sentiments of the resolution. First, it seems a providential thing that now, in a far deeper and wider range than in former times, intellectual education is extended among all classes of the community. The parochial, the Lancasterian, the proprietary schools have cheapened intellectual education, and brought it within the reach of all who choose to embrace it; and this empire has evinced an earnest spring, so to speak, of mind, to grasp that great treasure. To me it seems providential that such an arrangement should have transpired, if it teaches us the importance of keeping the moral and spiritual education advancing with equal vigour [hear, hear]. I dread not the advance of intellectual culture, but I wish that the culture of the heart and the advancement of true religion should move onwards with it, at least at an equal pace [cheers]. It is more important that this should be done, because, in the advancement of education, we have seen an accompanying advance in the use and activity of the press. Literature has been cheapened in our time at a rate that our fathers could never have anticipated. The press, in the use of its freedom, hath engrossed the use of an immense capital; the machinery now in existence and seeking for a market to repay its employment, is immense. We have by that—just as the poor are prepared to read them—works of all descriptions sent abroad at a price within their reach. If these works were pure, it would be a matter of thankfulness; but while the pure literature has, in many instances, been cheapened, it is much to be deplored that the periodical press teems with defilement [hear, hear]. The cheapening of novels is immense; the diffusion of literature marked with flippancy, creating only the laugh, and appealing to the grosser passions of our nature, is extended far and wide [hear]. Let it be remembered that these wait to grasp the half-instructed youth, and to corrupt in the way of entertaining pollution. Nothing should be more alarming to Christians than this; and if it be true that the agencies of evil are active to secure the improvement of the art of reading as it becomes acquired, Christians should be active, in order to secure on their part an improvement of that art in favour of true religion [cheers]. Another point appears to me to be of immense moment with reference to the state of our country—and who is there present that does not love it [cheers]? I introduce here no political questions for discussion, and pronounce no opinions upon them whatever; but yet, withholding such opinions, who does not remember the excitements of Manchester, and who can forget the trials of Ireland, and the mighty commotions and the great changes which are transpiring in the present day [hear]? We cannot, we ought not, however we may shrink from party conflicts and party politics, to be blind to the fact that England is in a transition state, and passing under great and awful changes [hear]. Where it may rest, we cannot tell; but this is our rule, that we, seeing the danger before us, should be prepared for it. Let England have her safety, not in her police nor in her combined armies or navies, but in the efforts of British Christians to secure the quiet order, and the healthful movement of all classes, by imbuing the public mind, from the highest to the lowest, with a deep and devout reverence for God and love to man [loud cheers]. There is another point, upon which I will not, if I can help it, offer a single remark which shall involve the passing of a judgment. I say, the present time is one singularly marked by activities to promote party theology [hear]. I pronounce not on the fact, whether Popery is right or wrong, nor whether Puseyism be right or wrong; I will not claim truth on the part of my own sect, nor will I pronounce a condemnation on the part of others; but this we must recollect, that in the last few years, we have Papal sabbath schools traversing our streets; we have the Puseyite sabbath schools exhibited in the length and breadth of our land; we have all parties stooping down to the use of sabbath school instruction as an instrument of party and sectarian theology [hear]. What shall we do? Shall we condemn them for activity? Not I, for my part [hear]. Let each man be fully convinced in his own mind, and then pursue with freedom the dictates of his conscience [continued cheering]. But on the part of this Society and its friends, there should be a calm, determined, vigorous, devout, and prayerful appeal to the word of God alone; the holy oracles must decide [cheers]. Nor would I ask, on the part of this Society and its operations, merely an intellectual appeal to the word of God; but let me entreat, for the sake of the rising youth, that Sabbath schools will cultivate, not only that view of divine truth which may be sustained by a calm appeal to the word of God—that is to say, as an old theologian spake it, "They should have the clear religion of the head"—but let it be remembered, that the advance of that piety which secures peace on earth, goodwill to man, comfort in affliction, support in death, and happiness in the world to come, is to be cultivated by I know not what of influence exerted through the deep, and uniform, and powerful emotions of the heart [cheers]. It is the heart that must be touched, making the habits conformable to the doctrines and teaching of

divine truth [cheers]. Appeal, for one moment, to the examples that are before you in Holy Writ. I allow, that there are some marked by individual and intellectual greatness. I do not withhold, even from the discourses of our Lord, the credit which is due for intellectual strength, and immense accuracy of thought, indicating one who knew all things—the end from the beginning. But it seems to me, that the power of the Saviour's instruction, and the power which attended the instruction of those who immediately followed him, was derived, not so much from the intellectual grasp of the mind, as from the uniform and incessant manifestation of Heaven's eternal love. Where Christ was seen, there love was seen; where his followers were seen, an imitation of his character was exhibited; and hence proceeds, under God, their great power; and I would wish that each Sabbath school teacher should aim to be imitators of Him whom we all profess to follow [loud cheers]. Mr Stovel concluded by moving the second resolution.

Mr BURNET, in seconding the resolution, said: The resolution, which has just been read to the meeting, introduces some points of very great delicacy. "The circumstances of the times!"—what a text!—what a vast and complicated, and yet interesting and important, subject!—"The circumstances of the times!" If the resolution had not contained another phrase, but the phrase that I have just repeated, who could do it justice, or who could deal with it according to the importance of the occasion which has called us together, and the assembly now before us? Talk of the circumstances of the times fully, and you are meddling with politics; while, let it alone, and you have not done justice to your resolution. Whether you speak, therefore, or not, you are quite sure to incur blame somewhere. A committee, let me say, incurs considerable responsibility in calling men up to this platform, before such a vast assembly, when they know that the poor man must be condemned [cheers]. But there is one thing connected with the circumstances of the times which I think we may state, without giving unnecessary offence, and that is, the fact that two states of feeling are afloat in the circumstances of the times. First, a feeling that the voluntary principle in religion is omnipotent; and, secondly, a feeling that it is good for very little. Now, these are amongst the feelings associated with the circumstances of the times. Where is it that we find the power of the voluntary principle asserted, and where is it that we find the power of that principle maintained among the circumstances of the times? Just in such a meeting as this. This meeting is altogether a voluntary meeting; the voluntary principle has formed the Sunday School Union; the voluntary principle has hitherto maintained it; the voluntary principle has maintained the Sunday schools; and all the individuals that you, sir, see before you, will be found to constitute an assemblage of volunteers ready to communicate the glad tidings of truth, to give it to the rising generation, through the thousands, and tens of thousands, and hundreds of thousands, connected with this great capital; and they have nothing for it. It has sometimes been said that, when work is not paid for, it is not cared for; and it has sometimes been said, when agency is not a paid agency it does not work. Why, Sabbath after Sabbath these teachers are working, and yet they are unpaid [cheers]. Look at the assemblage in this hall, and they have come together, on the present occasion—without expecting money?—No; but intending to pay [cheers]. Can there be a stronger proof of the voluntary principle, and its efficacy, than this. When we hear, from time to time, the pupils of the Sabbath schools coming forward; some of them missionaries; some of them Indian chiefs; some of them one class of our own community; some of them another class of a foreign community; some of them ministers of Christ amongst ourselves; and when we hear them tracing their own history, and the history of their own convictions, up to the earliest period of recollection, we find that the impressions thus early produced resulted, on many occasions, from their attendance at the Sabbath school [hear, hear]. But we will go a little further, and look at another circumstance of the times, which looks down upon all this voluntary effort, and which supposes that it is good for very little; or, if you will allow a strange phraseology, good for evil [laughter], reckoning it only good for evil, if it is good for anything at all. If you find, among the circumstances of the times, a number of individuals bringing all the intrigues of politics—for we must look at politics, or we must go out of the world—if you find individuals getting up all the cabals in the back stairs, and behind the scenes, and beyond the screens [laughter] that statesmen know how to work, screwing up their courage to the sticking place, and setting those at defiance upon whom they know they are dependent, and for the loss of whose favour they tremble [cheers], while they profess to disregard it—if we find this class of individuals shouting down the voluntary principle, which is doing so much in religion, in order that they may set up the coercive principle, to serve purposes of their own—as Mr Stovel, who preceded me, said, I am giving no opinion [laughter]; I am only speaking of the course that individuals pursue—if we find men changing their coats, if they ever had coats at all [laughter]—if we find them turning their faces, if they ever carried any [laughter]—if we find them changing altogether the aspect of their own history, and coming round all at once, in the midst of light more brilliant than our fine gaslight in this hall, acquiring such a strength of vision, that they see beyond all their former seeings—if we find them placing themselves in a new position, surrounded by new intrenchments and new batteries, and placing upon them a new species of artillery, to fire,

not on their enemies, but their old friends, as a party of fanatics—if we find those worthy individuals pursuing this course—for what, think you? Is it to come to a hall like this, and pay their money? No; it is to have no meetings at all, but to make other people gather the money for them [loud cheers]. Why, they mean to stir the whole community by the tax-gather [laughter and cheers]. They do not think the Sunday school teacher is capable of that moral revolution which the country ought to undergo in order to raise it. It never did appear to me that clothing a man in the uniform of any government, or investing him with the authority of any government to send him from door to door to collect pence for the sake of the great purposes for which the Saviour came into the world, could ever promote that purpose. Let me see religion come out in its majesty of power, as it does now in this hall [cheers]. Let me see it describing its value on the young countenances that I see before me—let me see it marshaling an assemblage where age has not yet put forth its depressing influence, but where all energies are alive and lively, and long may they be alive and lively—let me see it, as soon as it is applied, come out, and, in the case of each individual, not merely in the collections of the day or of the moment, but with the service and labour of every Sabbath as it returns—let me see religion coming out in connexion with the Sunday labours and the present monetary contributors in the form of Sabbath school pupils, filled with the knowledge of the word of God, and I make over to all the legislators in the universe their power to compel any contributions that they may deem necessary for carrying out systems that possess not moral power enough to carry out themselves [cheers]. Suppose we look to the voluntary principle in religion as here exemplified—is it not mighty and powerful, and are not its supporters numerous? If an individual were disposed to walk at large, and feel himself a free man, with power and energy enough to walk the paving-stones without being aided, what would he think if three or four persons were commissioned by public authority to take him by the arms and hold him [laughter]? He would say to the two on the right hand, "I don't want you, gentlemen; I am obliged to you for your attention, but I can walk alone;" and he would say to those on the left hand, "You, gentlemen, are unnecessary to my movements; I am able to go alone." "Oh! no," they would say, and perhaps three or four others would come, until the man, who thought himself at liberty, would find himself a prisoner. He would say, "This is a strange kind of help—it is encumbering help—I wish I had my freedom again" [laughter]. That is just what the Sunday School Union would say to any persons that would attempt to fetter it in its progress, and encumber it with their help [cheers]. If any man feels a conviction that this is a useful institution, let him express it in words of kindness, and translate these words into a contribution of money; but let him not attempt to fetter the free operations of this vast assembly [cheers]. I should not dwell on these circumstances, did I not know that I am speaking to teachers, and that the resolution says that the circumstances of the times require of those teachers two things: first, that they should teach themselves, and, secondly, that they should take care how they teach their pupils. Now, as the resolution grounds these two things on the circumstances of the times, how can I pass by these circumstances? It is utterly impossible [laughter]. I am not running down any of my religious neighbours—I am only endeavouring to place in a fair light the weak and unthinking men, or the cunning and intriguing men—which you like; they are either knaves or fools, take your choice; I am only talking of those men who endeavour to run down the principles which we have met to-night to maintain, and upon which, during the whole of the past year, and many years before, our friends now assembled have been always acting. Well it would be for men who profess to read, and who profess to think, to look a little round, and read something and think something about the times in which they live, ere they run down such a noble machinery as I see now assembled without money and without price before me [continued cheering]. But we find the circumstances of the times spreading light. I have shown you that light and darkness are conflicting in the times in which we live; but, notwithstanding, you will find the light spreading. You may take two stones, and knock them together as much as you like; they will never send out darkness, but they will send out light now and then; so that even the conflict that is going on will produce light, and this is known everywhere. We have heard something about the word Popery. I saw in the papers, only the other day, an extract of a letter from Milan. What think you that letter stated? That the Pope had called together a congregation, as he calls one of the classes of ecclesiastical and secular establishments that he convenes, for the purpose of considering proposals that were made to carry a railroad through the Papal states, and they very wisely determined that no railroad should pass through them [laughter and cheers]. The fact is, when the railroads are whisking the people over the face of a country, and they are dropping them here and there—they can hardly say what waiter they may speak to, what gentleman they may converse with, what books they may drop. In short, if the Papal states were to be made a thoroughfare by railroads, like the rest of Europe, light would get in, and what would become of Popery? Now, this is one of the circumstances of the times [laughter]. Not only will they refuse to allow railroads into the territory, but they will not allow those that are coming from other quarters, and that may find it necessary to pass into them or to go out of them. So that, happen what will, Popery does not intend to

go down at railroad speed. The only way you can deal with all these circumstances is according to the resolution—first to teach yourselves, and next to teach your pupils; and here let me say it is of great importance that Sunday school teachers should be earnest, anxious, and diligent in teaching themselves [hear, hear]. In these days, and this also belongs to the circumstances of the times—in these days of inquiry, your habits of teaching, your attendance, will be investigated—your schools will be sifted and tried—everything you may do and everything you teach will come out before the public; and woe be to the voluntary principle if it should suffer in your hands; or rather woe be to you if you allow it to suffer on your account. It is of great importance, therefore, that we should solemnly urge extensive reading upon our friends who have assembled here, that they may more effectually communicate just views of divine truth to those whom Providence has placed under their care. Take this course, and you will eclipse the legislators that tell you, whether in your own country or others, that nothing will do for the instruction of the nation but the power and authority of statesmen. Take this course, and you will rise above the philosophers that say religion is weakness—take this course, and you will put down the infidels that say the light of religion is darkness—take this course, and you will exalt your Sunday schools to a moral standing in the eyes of the country, before those that once laughed them to scorn—take this course, and you will be able then most successfully to carry on the great work in which you are engaged; and, if you find the laughter and the scorn of an unthinking world to come down upon you, you will be enabled to bear it with that equanimity of mind which only ministers to the moral strength of those feelings by which those who do their duty are able to go from one measure of success to another, till they have reached the great end of their teaching, and have seen light circle around them, and darkness, ashamed, hiding its head [loud cheers].

EDWARD BAINES, jun., Esq., of Leeds: I speak the sober conviction of my judgment when I say that such a spectacle as this I never before saw. I have seen many large and overpowering meetings—I have seen many assemblages of distinguished persons in this and in other countries—but such a concentration of teaching power and influence I never looked upon, till I saw 4,000 teachers gathered within Exeter hall. What an amount of influence! What an amount of moral and intellectual power! What a weight of responsibility [hear, hear]! I do not know a single face before me, and yet I know them all. By the instinct of a Sunday school teacher, of twenty-eight years standing, I could distinctly declare that this meeting was comprised almost wholly of those engaged in that excellent work. I see the calm conviction, the earnest thought, and the pious principle—I see, under the quiet bonnet, the sweet and lovely concern—I see those things which I have been accustomed to see in Sabbath school teachers—and I exult to see them [cheers]. I have long had the honour and privilege of being connected with Sabbath schools, and I declare my conviction that they rank among the highest means that exist in this or any other country for promoting the sacred observance of the Lord's day [hear, hear]—for advancing the great interests of religion—for raising and refining the character of the humbler classes—and for bringing down a tide of blessings upon those who are engaged in blessing others [cheers]. For true, indeed, it is in this, as in every other department of benevolence and philanthropy, it is more blessed to give than to receive [cheers]. When I look to the population of this country, I consider the vast addition that has been made to it since the commencement of the present century. When I think that the whole amount of the moral influence, of which I see a type before me in the Sabbath school teachers, and whom I may consider as representatives of the Sabbath school teachers of the empire, has been almost entirely created within that period—that in that period all that amount of voluntary principle, which has been so well commented upon, has been put forth and called into existence in this country—when I consider what, in that vastly increased, and in many parts dense, population, might have been, probably would have been, the condition of the working classes—what an amount of pestiferous influence might have been disseminated from the press—what an amount of vice, irreligion, and infidelity, might have prevailed—what scenes we might have had upon the Lord's day, in our streets and in our fields. When I consider all that might have been if Sunday schools had not existed, and when I look upon that which does exist, I am filled with alarm at the reflection at what might have been, and with admiration and gratitude at the consideration of what is [cheers]. The extent of Sabbath school instruction has been alluded to in the Report, and by the Chairman. From your Report I understand that the number of Sabbath scholars within a circle of five miles from the General Post office, is something about one hundred thousand; and your Chairman has given the opinion that about two millions of Sabbath scholars exist in the country. I incline to think that that estimate of your Chairman is a very small and moderate one. I incline to believe that the number is over that amount, rather than under [hear, hear]. In the population of this vast metropolis—from what cause I know not—you have by no means the same proportion of Sunday scholars to the population, that we have in various parts of the country. Here, to a population of two millions, you appear to have, according to the account given in your Report, about one hundred thousand Sunday scholars; but, in the manufacturing parts of the country, from which I come, according to the best

accounts we could obtain at the time the Factories' Education bill menaced us—and I am sure those accounts were honest, and, I believe, accurate—from a population of 2,200,000, there were upwards of four hundred thousand Sabbath scholars [cheers]. Here, therefore, you have one in twenty of the whole population found in your schools; in the manufacturing districts of Yorkshire and Lancashire, we have one in five and a half of the population found in our schools [cheers]. A gentleman who has been sitting near me has told me that, in an agricultural village of Northamptonshire, from which he comes, there are only about half-a-dozen children, out of a population of 1,100, that do not attend the Sunday school [cheers]. And in Wales, not only children, but even adults, attend the Sabbath school to a very great extent. I believe, therefore, you would find the ratio of one in five and a half of the population to be nearly the correct amount; whereas, with you, the ratio is one in twenty. But suppose we were to say one in ten of the whole population of England, Wales, and Scotland—which is a kind of medium between the two—then we shall have the number supposed by your Chairman, that is, 2,000,000 of Sabbath scholars within Great Britain. I believe, as I said before, that is a very moderate estimate. I am inclined to think the number would be quite as near three as two millions. But you have not given us an estimate of Sunday school teachers [hear, hear]. I find that in our part of the country, the number of teachers is about as one to six compared with the scholars; in London I find the proportion is about one to ten. But if we suppose that we have two millions of Sunday scholars, and that we have one in six of teachers, that would show a number of 330,000 Sabbath school teachers in Great Britain [cheers]. Now of that, I say it is a spiritual militia [cheers]; that it is a national guard [cheers], upon which I have infinitely greater reliance than all the armies and navies ever assembled under the flag of Britain [loud cheers]. We have seen that these teachers have proved themselves jealous and zealous for the truth [cheers]. So that I firmly believe there is not in Britain to be found a body of persons more valuable to the highest civil liberties, privileges, and immunities that we possess, as well as to the religious interests of the country, than the Sabbath school teachers of this kingdom [cheers]. But, although there can be no doubt as to the extent of Sunday school instruction, there may possibly be some doubt as to its efficiency. There may be a great amount of machinery, and by possibility that machinery may be doing very little good. Now, one thing that induces me to believe that it cannot be so, and that the schools are infinitely more effective than has been supposed by the enemies of Sunday schools, and by some of their friends, is this—that two years ago, there was the finest possible spirit, the greatest alacrity, zeal, determination, and affection manifested by the teachers of England, in resisting the attack that was threatened upon the schools under their care [hear, hear]. Now, if they had been stipendiaries, one might have explained this upon worldly principles; but not one of them being in the receipt of a single sixpence per annum, for their labours, one can account for it on no other principle than this—that there existed in their bosoms an earnest, a strong sense of duty, an ardent attachment to the children placed under their charge, and a sincere desire to promote the glory of God [cheers]. This, therefore, gives to me a strong conviction that there is much of efficiency in Sabbath school instruction, for these principles cannot exist in Sunday school teachers without their being made manifest in the instruction they give, and in the fruits of their labours. Still, I am quite willing to admit, that Sunday school instruction is not so efficient as we might desire it to be. But of this I am quite sure, from an observance of many years, that it is now much more efficient than it was when I was young; and that the Sunday School Union has done much to promote this efficiency by pointing out the errors and defects that existed in the modes of instruction, and by holding up the best principles for conducting these schools [hear, hear]. We had lately, in Leeds, a visit from a government inspector of day schools. He was an honourable and an estimable gentleman, and seemed to have a very clear appreciation of the value of the Sabbath school instruction which he found prevailing to so great an extent in the manufacturing districts. He came to me for some information with regard to the day schools, and I invited him to come and see the Sunday school of which I am superintendent. He said, "I will come on this condition, that you do not let any of the teachers know that I am coming." "I promised I would not, and he came on a Sunday morning. I took him round the school, I showed him the whole of our books and our records, I placed him down beside some of the teachers, and he heard them examining, instructing, and admonishing the children, and enforcing divine truth, either from the holy scriptures, or from catechisms, or from hymns. He examined our books, and our records of the attendance of the teachers; and let me say to teachers, that when I showed him the punctual attendance of the teachers he said, "There: that is the thing you have to depend upon; that is the best of your school—the attendance of your teachers; that is the thing that proves either your weakness or your strength" [hear, hear]. After remaining with us about an hour, his testimony at parting was this—and it was the testimony of an honourable, an impartial, and of a good man, though of one who had seen comparatively very little of Sunday schools. Alluding to the battle that we had fought in defence of our Sunday schools, two years ago, he said, "Well, Mr Baines, I say as King William said, when he saw the plains of Ireland before one of his battles, 'These plains are worth fighting for!' so say I of your

schools. These schools are worth fighting for" [loud cheers]. Still, my friends, I would not, by any means, flatter either you, or any who are engaged in this important work. It is a vast machinery, and it is of immense importance that it should be kept in the cleanest, most perfect, and most polished state, in the most admirable and efficient working order. I agree in every word contained in the resolution that has already been passed, and in everything said by the gentlemen who have preceded me as to the immense importance of self-cultivation on the part of the teacher. Much yet may be done in regard to it, and in regard to the punctuality of attendance, and the preparation given for the instruction of the Lord's day, with reference to the attendance of the children, and the modes and systems of tuition, and the visiting of the children at their own houses [hear, hear]. Much may be done in all these ways; and I do not know whether I am wrong or not, but I have a perfect conviction, which is matured by all the considerations I give to the subject, that we have, as yet, seen but the mere feeble infancy of the moral and religious capabilities of Sunday schools; and that we shall see that infancy only, until there is a general and a systematic visitation of the children and their friends in their own houses, by which a great amount of influence may be exerted over such a vast population as that in the midst of which we are now placed [cheers]. If there are 4,000 teachers present, I suppose they must come from schools containing perhaps 60,000 or 70,000 scholars, and these 60,000 or 70,000 scholars must come from families containing, at least, three times, perhaps four times, perhaps five times, that number of individuals—see, then, what is the amazing amount of moral and religious influence that would be conveyed by these teachers, and those with whom they are associated in their several schools, if they were regularly to visit the children in their houses, to know their character, circumstances, and the stations in which they are placed, their various temptations, and means they have of encouragement, or discouragement, and to convey to their parents that influence which must be conveyed when an earnest, good, Sunday school teacher goes with the voice of sympathy, encouragement, or admonition [cheers]. I beg to express, on the part of the Sunday schools in our country, the gratitude that they feel to the Sunday School Union in London for many parts of its system—gratitude for its valuable publications, and for that system upon which it has recently begun to act, but upon which it is now acting with considerable power, and upon which it must act to a much greater and more valuable extent—that is, by visitation of country Sunday schools, and of unions in various parts of the country [hear]. With all the disposition I have to look favourably on Sunday schools, I know we have many defects, and that many schools might be found, of which the most flattering account would not be given by the disinterested, impartial, and intellectual observer. It is important to discover these defects—to point them out, in a judicious and affectionate manner; and your Union here may do much good by sending down detachments of its members to the country, to convey encouragement and instruction, and the best modes of imparting the important tuition of the Sunday school. But there is one suggestion which, before I sit down, I would venture to offer to the committee, of whom it is my duty to move the appointment. You have, I know, excellent Sunday schools in London, but I do not know of one which is reputed, through England, and through the world, as a model Sunday school [hear]. I hear, throughout the country, of the model school of the British and Foreign School Society; and, when we come to London, we all go to visit it. I hear, at Glasgow, of the Training School there, and we all go to visit it. Now, is it not of immense importance that there should be, for the instruction of persons who come up out of the country, and those who come from foreign countries too, to visit this vast metropolis, a city set on a hill which cannot be hid—to which all nations are flowing—one central model Sunday school, conducted by picked teachers, and containing all the most improved methods of instruction; which may be visited by those really zealous to improve their own modes of instruction in other places, and from which, therefore, the most valuable instruction and examples might be furnished [hear]? I offer the hint respectfully to the Committee about to be appointed; and one thing more I also will venture to say; it has reference to infant Sunday schools [hear]. There are comparatively few of our Sunday schools which have infant schools connected with them; but there are some which have infant schools conducted in the most admirable and efficient manner. One I have seen since I came to London, and I rejoice to have seen it, for I shall have derived advantage from so doing. We do not know how soon the child, even the infant, is capable of receiving religious instruction. I shall never forget the lesson I received from a little boy of my own, about three years old. When I went to assemble the other children, older than himself, on the Sabbath afternoon, to come in for their regular instruction, he pleaded that he might be allowed to come in with them, and he said, in his simple way, "Papa, I can be taught; I can be taught." And often, often, when I have thought of infant schools, I have thought that if we could hear the little children of two, three, and four years old, speaking, we should hear them say, "I can be taught" [cheers]. And if they can be taught, I then remember how great the responsibility is upon us to teach them, and that we should not allow them to live, and many of them even to die, without availing ourselves of the very earliest openings of the intellect, and of the feelings, to communicate to them the invaluable instructions of divine truth [cheers]. You

have, then, a high vocation; you are placed in a situation to be seen by England, and by the world; upon you, and upon the committee about to be appointed, consisting of a few zealous individuals, devolve interests which the greatest arithmetician can never number, which no mathematician can measure—interests moral, spiritual, eternal. Upon you, therefore, devolves the high responsibility of showing what may be done by this noble modern system of religious tuition of the young, and to you it belongs to set before England and the world the most perfect model and example of scriptural and religious instruction ever witnessed. I beg to move the third resolution [loud cheers].

Mr J. R. WILSON (Newcastle), in seconding the resolution, said: I feel it a privilege and an honour once more to appear before you, not in the capacity of your agent or missionary, but in that of a friend; and I would say, in the language of my dear brother Peter Jones, that I shake hands with you in my heart [cheers]. Of all the institutions the anniversaries of which I have attended, the Sunday School Union still lies nearest my heart; for nearly ten years of the best of my life was employed in your service, in itinerating through the whole of England and a part of Wales, and I can bear my humble testimony to the utility and vast importance of the Sunday School Union. But your work is not yet accomplished. I would I could respond to the statement of Mr Baines of Leeds, that the probable number of children in Sabbath schools in the United Kingdom was nearly three millions. I fear that it has not reached above half that number, and that probably one-third of the children—though we are told there are Sabbath schools throughout the kingdom—are at this moment destitute of Sunday school instruction. It is through the instrumentality, therefore, of local Sabbath school unions, in the visiting of distant villages, by the canvassing of large and populous towns, that the present neglected population of the kingdom are to be expeditiously and effectually brought under Sabbath school tuition. Next to the importance of bringing an entire population under instruction, is that of improving the methods of instruction [hear, hear]. The Sunday School Union is calculated to accomplish that object likewise. By concentrating the piety of individuals in the metropolis—by pursuing the best method of teaching—by diffusing, in the most approved form, useful information, through the instrumentality of the local unions, you will render Sabbath schools the most efficient nurseries of the church of God. Although I have, for nearly seven years, retired from this work, yet, on returning to the metropolis, and attending the public meetings, I have felt all my old feelings and sympathies called into fresh exercise. Though I cannot now report the formation of new unions, yet I rejoice in the efforts you are making by the visitation of the provinces by deputations of the Committee, for the purpose of forming these unions. Did my family circumstances render it competent to me, there is no work under the sun in which I would so cordially engage as that of itinerating through the kingdom to promote the interests of Sabbath schools [cheers]. The Committee you are now about to appoint are men of whom the world is not worthy; you may rely upon them as being good men and true, who will follow out the great objects of the Union during the ensuing year.

The resolution was then put and carried.

Mr ANDREW REED (of Norwich) rose and said: At this late hour I fear I shall not have the ear of the meeting to enable me to say a few of those earnest and warm words which, as an old Sunday school teacher, at present throb within my heart [cheers]. I think I cannot, however, altogether sit down silent on this occasion [hear, hear]. I used to sit as you sit, and I have often had the horror of an Exeter hall meeting before me, and the making of a speech there [hear, hear]. But now, to my great astonishment, I find myself occupying the very place that was once so great a terror [cheers]. At the same time, I have often heard ministers and others say that, whatever meeting may be formidable in Exeter hall, the Sabbath School Union never is so—that, if they were never at home in any other meeting, they are sure to be at home amongst Sunday school teachers [cheers]. I regard it as my pride and delight to reckon myself amongst those ministers who began their work for the conversion of souls in a Sabbath school, who continue that work while ministers of the gospel, and who have not given up the name of a Sabbath school teacher, though they have attained a higher degree in Christian operations. I rejoice, I say, to be one of that number, and I am sure that I shall always feel at home in such a meeting as this [cheers]. I have come, as some of you know, from the neighbourhood of the late melancholy catastrophe at Yarmouth. My mind is full of it. I preached on the subject on Sunday evening last, to a most crowded congregation, thrilled by the circumstances which had transpired. Some of you have heard the details; but I may state that, on a bridge in Yarmouth, some 400 human beings were crowded together, anxiously observing a frivolous and absurd spectacle; and, in the moment of their deepest interest, the bridge gave way, the chains by which it was suspended burst, and the astonished and paralysed spectators who thronged the banks beheld that bridge hanging empty in the air, and the stream flowing gently and placidly along, as though nothing had occurred, over the lifeless bodies of many of their fellow-creatures. You may imagine the feelings of some Sunday school teachers there, who had lost their little charge that had been straying in the care of servants and others, and had been carried to the river in order to see the spectacle, but were overwhelmed in the general destruction. You may con-

ceive how, at the corner of every street, the same topic was mooted and talked over, and you may imagine the shudder and horror which entered every heart when the painful fact was communicated. But there is another bridge, and upon that bridge are constantly passing myriads of our fellow-creatures, hastening from time to eternity. Generation after generation passes away every thirty years, and numbers fall into a deep and unknown abyss. What are we doing to save them? The gospel is the way of salvation for them. Are we applying it? There was some noble instances of manly spirit in that frightful destruction to which I have referred. There were one poor fellow—a brave fellow he must have been—who was hanging on by the bridge itself, over the water's edge. A female in the stream grasped him by the leg, but, instead of pushing her away, as many would have done, with a view to his own safety, knowing that his own weight was well-nigh too much to sustain, he said, "Hold firm, hold firm, I can bear you!" and she held on till she was rescued by a boat [hear, hear]. At length the boat came to take him away; but he said, "No, I can hold on yet; go there and save yonder people—see how they perish." At length the poor fellow's strength was exhausted, and he fell into the stream; but the spectators who had seen his bravery instantly flung a rope, and he was brought safe to shore [cheers]. Imitate that man. Sunday school teachers, go forth in the spirit of your Master, and pluck souls as brands from the burning, and God will bless you, and enable you to save yourselves and those that hear you [hear, and cheers]. I am called upon to move a resolution which is generally considered a formal one, but I trust that on this occasion it will not be altogether so regarded. Our respected friend, the Chairman, has come here from other public duties to show his good feeling, and that at some inconvenience to himself. He thought it right to apologise for his unavoidable absence a short period beyond the time appointed, and Sunday school teachers love to be punctual [cheers]. I think, therefore, that we ought to respond to his apology by according to him our earnest and sincere thanks [cheers]. I like to see those who fill municipal offices, I was about to say condescending, but it is not condescension [hear, hear], to come from the discharge of those offices to promote Christian benevolence. In America it is no uncommon thing to see blended with the Sabbath school teachers an officer of government, a member of Congress, the chief marshal [cheers]. Allow me to state this fact, which I am sure will encourage my hearers. The late lamented president of that country was at one time a rough soldier, and not altogether a moral one. It should seem that he began to think, at a later period of his history, of the things that made for his everlasting peace [hear, hear]. He became a Sabbath school teacher, and he actually had a small class of young females on the banks of the Ohio, under his instruction, and the very Sabbath before he went to take the first seat as president of that country, a seat from which he never retired till he went to a better and more glorious rest ["hear," and cheers]. If our magistrates, if our members of parliament, if our municipal officers were men of this spirit, we could trust a nation's weal and woe with them [cheers]. These are not the men that would be recreant to every Protestant principle [renewed cheers]. Those who had taught on the previous sabbath day the simple lesson of justification by faith alone to the children of the sabbath schools, would never be the men who would go and proclaim in the house of parliament that there was little distinction between one sect and one set of opinions and another; that whether Jehovah or Jove were Lord is of little consequence; and that whether Papist or Protestant had the power and influence over the minds of men, could little signify. These would not be the men thus to frustrate a nation's hopes, thus to barter and sell a nation's dearest birthright [cheers]. I do unfeignedly rejoice, under the circumstances of the times, in the progress and advance of sabbath school instruction [loud cheers]. I think we have not sufficiently understood the worth and importance of those statistical labours which my friend Mr Baines has been explaining amongst us to-night. I do feel that we owe the deepest debt of gratitude to him [cheers]. It was said in the House of Commons that the manufacturing districts were populated by savages—a horde of barbarians [loud cheers]. They were said to have no instruction, no education whatever. But he (Mr Baines) took on his shoulder a mighty burden, which the most experienced would have trembled to encounter; and he has proved, and that in a manner that the most philosophical observer cannot find a flaw in, not only that the calumny was untrue, but that the reverse was the fact—that the brightest scenes of the country's civilisation were not to be found in time-worn cathedral abodes, but in the newly-sprung-up and fresh living residences of manufacturing life and industry in the north [cheers]. This question is forcing itself upon the public mind. Even in the House of Commons Sunday schools are mentioned reverently now [hear]. And from the very reports of that House, what do you find? In the Manchester statistical report, it is gravely stated, that among all the means of education which that borough possesses nothing has more influenced and benefited the population than the simple and unpretending instruction of the sabbath schools [cheers]. The commissioners appointed to investigate the state of the agricultural population, every one of them, tell us that those districts would be destitute of any means of education at all, if they had not these simple institutions upon the sabbath day [cheers]. I am glad that our legislators are thus become enlightened on these vital subjects; and I do trust that they will not be known

to libel these institutions again [hear, hear]. There is progress—there needs it more—in our sabbath schools. I want to see more fully an alliance between the sabbath and the day school. What gave the great impulse to daily education in our country? The simple labours of Raikes. The sabbath school was the pioneer to all education in the land, and that which the sabbath school did formerly it must do still. It must keep up the impulse for education; and I believe that our secular education must be raised in its tone and general character. You will never get an evangelical pious population to feel much interest in the work of education, till you make it distinctly religious [hear, hear]. I mean, not in the sense of priestism, not latitudinarianism, but in the sense of evangelical piety. I think that the spirit of the sabbath school should begin to pervade, not to absorb, the instructions of the day school. I am fully convinced that we must endeavour to adopt some of the advantages of the modern day school system. Normal schools and infant schools must be engrafted on sabbath schools. I will tell you how the plan of a normal school may be carried out. It is by the ministers training the teachers [cheers]. I know that our labours are multifarious, but I am not sure whether they would not be lightened in the end by this temporary accession to them. I know many ministers who are constantly making this their object; they have done so for a long time, and find it their greatest delight to meet with the sabbath school teachers once in the week, and go through with them the lessons for the next sabbath day. The benefit to the teachers is exceedingly great. The benefit of the monitorial system in education entirely depends on this. If there be monitors, however skilful, unless the master trains them, the school goes to ruin. Spiritual intelligence may be given to Sunday school teachers by similar means. The system of infant schools may also be carried out in the sabbath school. I think that we want more distinctness in the object of Sunday school teaching. I feel that I wanted it when I was a teacher, and therefore out of the abundance, and sometimes the sadness, of the heart, the mouth must speak. I think we want to feel more fully that the conversion of the children, by the grace of God resting on our efforts, is the only sufficient and full success with which a sabbath school teacher can be satisfied [cheers]. When you look at the adult population of such a country as ours, how little can you hope to overtake it. They are now engaged in some way; and they are ready to say that there was a period when you might have reached their ear and spoken to them the truths of the gospel. There is such a period, and that period is childhood [cheers]. It is then that you may gain the human spirit free from toil and care, at least from hardihood, and worldly selfishness, and policy; therefore make good use of the opportunity. Take under your care, in the Sabbath school, the man who would be the future hardy infidel, the daring libertine, the sceptic, the great agitator of society. Make good use of your golden time. Seek their conversion by the Spirit of God, and your labour will not be without fruit. I will relate one incident that occurred in connexion with my own Sabbath school. I think teachers at large will feel it as encouraging to them as it has been to those connected with my own school. There was a little girl that was called, at an early age, to lie down and die. She was visited by her teacher with great frequency and urgency; the teacher, on the last occasion, found her very weak, and asked her whether she was happy, to which she replied, "Yes." On inquiring as to the ground of her hope, she said she was resting on the word of Jesus Christ. Pausing a little, she said to her teacher, "You have told me that Jesus will give to those who die and trust in him a golden crown in heaven." The teacher, with tears rolling down her cheeks, said, "It is true: you shall have such a crown according to the word of Christ." "Oh," said the little thing, "will you get a crown?" The teacher was cut to the heart for a moment, and paused for a reply; and the little darling lifted up its sweet eye with gratitude to the teacher, mistaking the object of the pause, and said, "Well, if He don't give you a crown, I will take mine from my head and put it on yours" [loud cheers]. Such a response of gratitude from a child just soaring into Paradise would surely be enough to pay a large period of toil and labour. I pray that you may have many such, who shall be your joy and rejoicing in the great day of God, who shall be seals of your teaching, and souls for your hire [loud cheers]. The speaker concluded by moving the fourth resolution.

Mr R. HAMILTON, of Lynn, in seconding the resolution, said: I have the heart of a Sabbath school teacher. Some of the best and happiest hours of my earliest history were spent in the Sabbath school. I do conceive that the hours I spent as a Sabbath school teacher were preparative to the high office which I now sustain. With regard to Sabbath schools, I would express my wish in the language of the poet—

"May Sabbath schools in every place
Be watered with thy heavenly dews,
Till earth, o'erflowing with thy grace,
Proclaims from shore to shore thy truths."

[cheers].

The resolution was then put and agreed to.

The CHAIRMAN, in responding to the resolution, said: I came here to perform a very delightful duty, and I am sure that I can say that I have experienced upon this occasion a large portion of pleasure from the observations which have been made by the different gentlemen who have addressed this large and extraordinary meeting. Go on with your labour of love and work of mercy. I trust that the blessing of God will rest on your efforts, and that you will have to rejoice that you have been the means of

communicating good to those who are the objects of your care and attention [cheers].

After singing the 161st hymn, "Teacher's Hymn Book," the meeting separated.

RELIGIOUS TRACT SOCIETY.

THE anniversary of this important institution was held at Exeter hall, on Friday evening, the 9th instant. From two to three thousand persons were present. In the absence of the Earl of Chichester, who had been unexpectedly called to leave town for Sussex, J. G. HOARE, Esq., was called to the chair.

Dr HENDERSON having commenced the proceedings by prayer,

The CHAIRMAN rose and said, that it was not a little gratifying to him to be placed in that proud position. The object of this Society was excellent; the machinery by which it was carried on was good, and, by the blessing of God, it had been crowned with success. The publications of the Society did not convey to the readers discussions on the minute differences of one sect from another, but the gospel of Christ. That platform united all parties in one good cause [cheers]. By a small amount of subscription, the Society conferred immense benefits. The sales of the Society had considerably increased during the past year, and its tracts had now been translated into eighty-six or eighty-seven languages. Every one of those tracts contained the great doctrines of salvation; it was therefore impossible fully to estimate the blessings which they might confer. He trusted that the statements that evening to be laid before them would encourage them to give increased support to the Society, that thus it might extend its operations more fully throughout the vast regions of China and India. Many were the efforts that had been made in this country to alleviate physical destitution; but a great moral plague was raging all around them, and it was their duty to supply the only medicine that could tend to its removal [cheers].

Mr W. JONES then read a very interesting Report, which, after detailing the operations of the Society in various parts of the world, stated that the total number of publications issued during the past year were 15,308,322, in ninety-six different languages, making the number issued by the Society since its commencement about 396,000,000. The gratuitous contributions amounted to £5,955; the total receipt for sales, and inclusive of the above amount, was £54,104.

J. TRITTON, Esq., rose to move the adoption of the report. He rejoiced in that opportunity of expressing his warm approbation of this Society. He counted it all joy that, in those days of disunion, bigotry, and strife, there were some platforms on which they could meet together as co-workers in their Master's service—where they could interchange holy greetings, mingle holy sympathies—and whence they could proceed, stimulated and strengthened to engage again in their holy cause [cheers]. The operations of this Society seemed to present a direct comment on the words of an inspired writer—"God hath chosen the foolish things of the world to confound the wise, and the weak things to confound those that are mighty." What to the finite apprehensions of reason appear unlikely to prove availing, God has vouchsafed to employ for prosecuting and consummating His purposes of mercy. That he had specially blessed the instrumentality of this Society was abundantly proved by the report of the past and of preceding years. Two days since, he was furnished with the following fact. Conversing with one who held a very responsible situation, and occupied a very high place in the esteem and confidence of those with whom he was connected, that gentleman informed him that, upwards of thirty years ago, he chanced to see, in the desk of a companion, a packet of this Society's publications. Curiosity led him to ask, and Christian readiness the other immediately to surrender, the packet. In it, there was one solemn tract on eternity, which was blessed to his conversion; and now, though the tone of vigorous youth and early manhood had passed away, yet he (Mr T.) doubted whether there were to be found a more diligent, a more devoted, a more consistent Sabbath school teacher than that man. He, moreover, informed him that, whenever he re-visited the place of his birth, he found that the tracts which he had left there, upwards of twenty years ago, were still preserved, bound together, and circulated through the cottage homes. That, surely, was some inducement to the Tract Society to thank God, take courage, and go forward. It appeared that a part of the Society's labours had been carried on in Ireland, and he (Mr T.) had no hesitancy in saying that the glorious gospel of Christ was the only real remedy that would assuage the sorrows, and stay the woes of that country. The labours which the Society was carrying on in China would not be in vain. Two days ago he had the happiness to learn that, during the last year, in Hong Kong, eighteen natives had been added to one Christian church; a small number, indeed, but they should not despise the day of small things [cheers].

Dr BARTH, in seconding the resolution, said: He felt deep obligation towards this worthy and much blessed society, the careful mother and kind nurse of a little association which aspired to the honour of becoming a German and Foreign School Book Society. He had also the pleasure of announcing that that dear and respected mother had become a grandmother; he did not exactly know whether for the first time or once more, a society having been formed in Norway for the translation and circulation of German books. In Germany they had been enabled, by the gracious help of Divine Providence, to print and circulate 25,000 volumes of Christian school books, so that in the whole 550,000 had been spread, besides 12,000 volumes of missionary papers, 109,000 religious books for the young, and nearly a million of little children's tracts. They would have done much more if they could have made a public appeal, and given public reports to their Christian friends in Germany; but that was prohibited by the very nature of their object. They had, therefore, been obliged to write a great many private letters to several friends in Germany, Switzerland, France, and England, but none had been answered so satisfactorily as those sent to their dear friends at No. 56, Paternoster row [loud cheers]. If they inquired after the fruits of their labour, he could only reply that he did not despair, being firmly convinced that the good seed must produce a good harvest; he had no time to look after each seed-corn which had been spread. He had, however, a goodly number of letters, testifying to the usefulness of the boxes of books circulated in Germany. They had done much good in palaces as well as in cottages. King Otto, of Greece, had perused them when young, and he (Dr B.)

had received notice that three hereditary princes of three different kingdoms, still found pleasure in reading them [cheers]. Their "History of the Church of Christ," after having spread in Hungary 2,500 copies, had been prohibited. Their zealous friend there had met with a severe inquisition, the result of which was not yet known. In considering the hostility of the Jesuitical party, they thought of a Christian vengeance, and resolved to do something for the central seat of Christian, or rather un-Christian, superstition and darkness; they had already taken the necessary steps, and, he trusted, would do more good that way to the real and eternal welfare of Roman Catholic Christians, than by an endowment of so many pounds a year [cheers]. Prudence, however, indicated the propriety of not being more explicit. This Society was sending the musket balls, while the Bible Society sent the cannon balls, and the missionary institutions sent the artillery in order to conquer the bulwarks and strong-holds of heathenism [cheers].

The resolution was then put and agreed to.

Dr ARCHER rose to move a resolution, recognising the fact that the great doctrines of the Reformation were the great safeguard against the errors of Romanism. There was, he said, a tendency in all ages to exaggerate their own importance, and, in all men who took any part in public life, to present themselves with especial magnitude before the public. There could not, however, he thought, be any question that the present times were of paramount, of unspeakable moment. Events were now transpiring around them which would determine the destiny of future ages. The great principles of the Protestant religion were now at stake; and yet, by many, that was considered as an insignificant matter—one of no great moment. There were certain men in the House of Commons, and he supposed that they would find them by and by in the House of Lords, who represented the entire movement of the last few months as a mere question of pounds, shillings, and pence. Alas! that they should judge of the opinions and principles of Christians at large by what they themselves taught. His notion was, that a single farthing, the millionth part of a rupee, given to the worship of Juggernaut, involved a principle; and the forcing it out of his pocket compelled him to give submission to a principle from which, in heart and soul, they must all most determinately and calmly revolt [cheers]. They were told by another class of political theologians—and would that they would stick to their own business, and not meddle with theology at all [cheers]—that Protestantism was a negative thing. So said that fine logician, Mr Gladstone. Who did not know that, by a mere change of words, they could change the most direct affirmative principles into negative things? The motion referred to the great doctrine of justification by faith. Mr Gladstone would say that that was a negative thing, because they held the doctrine of justification by faith, not by works. They held the doctrine of the sufficiency of the holy scriptures, in all matters of faith and practice. That was a negative thing; for the entire body of the Romanists, and their half-brethren, the Puseyites, held that the sufficiency of the holy scriptures was not complete in all matters of faith and practice. Go to mathematics. A point was a thing that had vastness, but not magnitude: there was a negative thing. Go to the House of Commons—go from seat to seat—and he would guarantee that, if, in a full House, they found 550 members present, 500 of them would be negative things [laughter and immense cheering]. There was another class of persons who said they were not Roman Catholics; they shrunk from the idea of carrying out their own principles to their full extent, and called themselves Tractarians, or, more strictly and properly speaking, Anglo-catholics. What that signified, perhaps, few could determine. Their idea was, that there was not a sufficiency for salvation in the statements of the sacred volume; and, moreover, in the *British Critic* and other publications, they had spoken of the doctrine of justification by faith as the soul-destroying heresy of Luther [hear, hear]. The same idea was carried out by the Romish propaganda. He was not one of those who would wish to enjoy a single privilege that he would not give to the Roman Catholics. He believed that every man, whatever were his religious principles, was entitled to social and civil rights to the highest extent, so far as they did not interfere with the right government and the common interests of the country. In the cry, therefore, of "no popery," as some interpreted these cabalistic words, he had no sympathy; but still he saw that, through all parts of the earth, the system of Popery was endeavouring to spread itself as widely as possible—a system which he believed to be heretical and destructive. The motion referred distinctly and specifically to what were called the great doctrines of the reformation; but the only point on which he would dwell in connexion with it was, the sufficiency of the Bible as a rule of faith. He did not, for a single moment, disparage the writings of the Fathers. He admired the learning of some of those men, the virtue of others, and their heroic Christian magnanimity; but if patristic theology was presented as a barrier to the full acceptance of the statements of the word of God, he rejected at once and for ever all the authority and all the veneration with which those Fathers were invested [cheers]. The Bible possessed one great characteristic as a rule of faith—brevity and condensation—which the Fathers did not [hear]. A complete edition of the Fathers would cost £150, and had taken Archbishop Usher nineteen years of laborious study to go through [hear, hear]. Let them act on the principles embodied in the resolution, in regard to the authority of the sacred volume, now that it was impeached—that it was cast into the shade, not by the Romanist, but by a large body of men in the church of England—he did not say, by the church of England [hear], for there were noble men in it, in whom the spirit of Cranmer and his coadjutors breathed [cheers]. With such men it was their delight to co-operate, and with such men it was their happiness even to be forced, by expediency and external pressure, into union, the result of which would be to make them see each other more eye to eye, and heart to heart, and therefore to love each other better [cheers]. This was a question, not of intellectual gladiatorialship, not a question of Oxford logic, not a question in which they could use the gymnastic power of this or that, but a practical question, that struck home to their dearest interests—one involving the highest happiness of the church in this country, and in all the regions of the earth [cheers]. Let them feel that whatever individuals might say, the principles on which they rested were those that were

based on eternal truth, and were destined to eternal triumph.

"Yes, though the sceptic's tongue deride
These martyrs, who for conscience died—
Though modern history blight their fame,
And sneering courtiers loot the name
Of men who dared alone be free
Amidst a nation's slavery;
Yet long for them the poet's lyre
Shall wake its notes of heavenly fire—
Their names shall nerve the patriot's hand,
Upraised to save a falling land,
And piety shall learn to burn
With holier transports o'er their urn."

The Hon. BAPTIST NOEL, in seconding the resolution, said that he believed the doctrines referred to in the resolution were essential to the welfare of every nation in every age. They must be maintained with steadfastness by those who had the happiness to acquire a knowledge of them. Without a belief in the sufficiency of the holy scriptures in all matters of faith and practice, they were left to nothing but fallible, and at times conflicting, human authority, which would lead to interminable debate, and involve them in mental and moral servitude—a yoke too intolerable to bear. The absolute supremacy of the Lord Jesus Christ in his church must be believed by every church that would maintain its integrity, and by every individual who meant to be reverentially obedient to his Lord. The times in which they lived called for zealous and persevering efforts for the maintenance of those great truths. There never was a period, as it appeared to him, in which the common sense of mankind was, by the consent of multitudes, so generally referred to in all great questions that were controverted. Common sense was one of the best and greatest gifts that God had bestowed. Like the light and the air, it was essential for man's welfare to possess it. That common sense was calculated to sweep away every doctrine that could not stand the most rigid scrutiny, and could not live under the most elaborate argumentation. A second feature of these times, not less important, was, that large numbers of those who recognised the province of common sense in the determination of controverted questions of all sorts were equally ready to submit to the authority of God's word in the discussion and determination of every controverted religious question whatsoever. The word of God would be found in exact accordance with the common sense which God had given, and if any popular opinion ever came into collision with the dictates of the word of God, it would be found that it was delusive, and not consistent with common sense. In connexion with these two principles, they happily possessed more than they had ever enjoyed before—the liberty of thought and speech in this land. They had a right to bring every question to the bar of common sense. This was the best promise of many deep-rooted errors being removed, and many sources of collision among Christians being swept away for ever. If he were not mistaken, the recognition of evangelical truth was more common in these days than it had ever been before. There were, however, opposite features in the days in which they lived. They had heard, from Dr Archer, of the prevalence, to a certain extent, of Anglo-Catholic doctrine and feeling in the church of England. It was his (Mr N.'s) firm conviction, after much inquiry, that that doctrine was still spreading, but only in the direction in which it first grew and spread at the beginning. In connexion with that, there was a revived diligent zeal and hope in the Roman Catholic community. There were, combined with these two parties, those who would be thought liberals, and whose liberality consisted in condemning alike all forms of positive belief; in addition to them, there was a large and respectable class, who, while they professed to respect religion, were yet so occupied by their functions, and the high duties which devolved upon them, that, as one great minister in this country was reported to have said, when dying, "Perhaps if they were honest enough to themselves to acknowledge it, they would say, 'We have been too busy to be religious'" [hear, hear]. These four classes were combined against the gospel; and it appeared to him, that that conjunction had led to the proposition for the endowment of a Roman Catholic college, which must ere long, whatever its authors intended, infallibly lead to the establishment of the Roman Catholic church. The avowed ground of that proposition was, that they must conciliate the Roman Catholic population of Ireland, but that population told them, in unequivocal language, that the endowment of that college would not conciliate them, and that they only looked upon this grant as the precursor of more important concessions. Under these circumstances, it behoved them to put before the country that knowledge which was destined, eventually, to secure a victory for evangelical religion ["Hear, hear," and cheers]. If they were cold and laggard before, the circumstances of the day would read them a new lesson, to proclaim throughout this country the great truth of justification by the righteousness of Christ, through faith in his atoning sacrifice, without works. The doctrine contained in the word which God had given to guide men was sufficient for its object, without the miserable comments of man. It was said that the legislature of this land was absolutely supreme in all ecclesiastical, as well as in all civil, questions. Then, he would reply, that it was high time for every one who bowed down reverently before Jesus Christ as his King and Lord, to declare that he repudiated the doctrine, by whatever authority it was advanced, and would resist it, by whatever advocates it was sustained. There had been 7,000 petitions presented to the House of Commons against what must eventually be the establishment of the Roman Catholic church; but it only animated the government, by their own declaration, to more persevering efforts for its attainment [loud cries of "Hear" and "Shame"]. Nine hundred thousand persons had, at this hour, petitioned, only to stimulate the exertions of government to greater decision in opposing them [hear, hear]. The great doctrines of Protestantism on the one hand, and of Romanism on the other, were now brought into hostile collision. It, therefore, became the duty of the ministers of the gospel to arm themselves as controversialists; and if their whole life must be dedicated to the unwelcome task, they must be ready to fulfil it ["hear, hear," and cheers], and he trusted that they would not be found wanting to that duty. It would be pressed upon them, against their inclinations, to make history speak its accusations against Romanism [hear, hear]. They must tell them what France had seen—what the Netherlands had felt. They must remind their contemporaries of what might otherwise have been consigned to oblivion, of the stake that blazed in London, and of the martyrs that glorified God there, as the flames encircled them

[hear, hear]. They must tell them of the Lollards, who braved the Romanists in the days of Queen Mary, and ventured to meet the scaffold, the stake, the rack, and the dungeon, rather than sacrifice those very truths which were now scowled upon and scorned [cheers]. He was not the man who would seek to bring back again the penal code against the Roman Catholics. He had never been the antagonist of their civil rights—he had never attended a meeting at which those rights were resisted; and, therefore, in opposing the present grant, there was a principle involved in it that would never die. The case had been examined, and, therefore, there could be no change in the decision at which they had arrived. He would, in the most solemn accents that he could command, entreat the ministry to pause, and not let a resolution, degenerating into obstinacy, prevent them from resolving now that they would not take the first step, which they knew could not, by possibility, be the last. Protestants meant to persevere in the promotion of those great truths that had been handed down to them, and in the maintenance of that great cause that God by his providence had committed to them, till the result would be apparent in the victory of the gospel over all that would dishonour it; or if not, till they laid their heads down on the pillow of death with the inestimable consolation of feeling that, with the blessing of God, and many a prayer to him for wisdom, humility, moderation, and resolution, they had had the happiness of fulfilling their duty [cheers].

The resolution was then put and carried.

Mr GEORGE SMITH proposed the third resolution, referring to the extension of education throughout this country, and the adaptation of this Society to meet the growing wants of the reading population. The speaker, in an eloquent speech, referred to the changes which had taken place in the minds of society at large, as evinced by the abandonment of those cruel and barbarous sports which disgraced the last century; the establishment of mechanics' institutes, and the spirit in which the proposal to endow the college of Maynooth had been met by the public generally, with which he forcibly contrasted the riots of 1780, when it was proposed to repeal the penal statutes affecting Roman Catholics.

Mr JOSIAS WILSON, in seconding the resolution, referred specially to Ireland, and stated that though the population in many parts of that country were as ignorant as had been represented, yet there were others in which the light of the gospel had shone; and there was as much intelligence and tranquillity there, as in any part of England. He spoke in warm terms of gratitude for the readiness and promptness with which this Society had always met claims for its publications from Ireland, and trusted that it would yet continue to minister to its spiritual destitution.

Dr CODMAN, in supporting the resolution, expressed the felicitations of the sister Tract Society in the western world, and which, he said, had been formed on the plan of this institution. He trusted that they would continue to go on hand in hand, and heart in heart. He rejoiced that they had no such endowments in America, as those to which reference had been made; but that every sect and denomination there was free as the air they breathed, to worship God according to the dictates of their own conscience [loud cheers].

The resolution was then put and agreed to.

Mr J. CHARLESWORTH moved, and J. WHITEHORNE, Esq., seconded, a vote of thanks to the Chairman, which, having been carried by acclamation, was briefly responded to.

The doxology was then sung, and the meeting separated.

HAMPSHIRE ASSOCIATION.—ALTON, APRIL 23.—At the meeting of the Hampshire Association of Congregational ministers and churches, April 23rd, was held the ordination of Mr H. M. Gunn, late of Coward college and University college, London. In this service, the introductory discourse was delivered by Mr T. Adkins, of Southampton, who proved the scriptural ordination of the Protestant dissenters. Mr J. Reynolds, of Romsey, asked the questions. The ordination prayer was offered by Mr T. Mann, of West Cowes. The charge to the minister was given by Mr D. Gunn, of Christchurch, from 2 Tim. ii. 15. The sermon to the people was preached by Mr T. Guyer, of Ryde. The congregation was large, attentive, and deeply interested. The Association met the next day, April 24th. The meeting of the Hampshire Sunday school Union was held at eight o'clock, when breakfast was provided in the new school room, and the chair was taken by Mr D. Gunn. The report was read, and the principle of general education was strongly enforced and warmly approved. At the usual divine service, the sermon was preached by Mr T. Parry, of East Cowes, on the given subject. In the evening, a public meeting was held in behalf of the objects of the Association, when the chair was filled by John Seymour, Esq., of Oldham, and various addresses were given by Messrs D. Gunn, J. S. Pearsall, Reynolds, T. Adkins, T. Guyer, and W. Tice, Esq., of Sopley. It was strongly recommended to the churches to increase their contributions, to enable the Association more effectively to provide religious instruction for the neglected population of the county. The scriptural authority of our principles was urged, to prove that when properly laid down and perseveringly taught, they will become by the divine blessing prevalent and efficient.

NORWICH.—The Baptist church at Orford hill, many years under the pastoral care of Mr John Green, now of Leicester, has for the last three months been supplied by Mr Isaac Lord, late of Horton college, who has accepted a cordial and unanimous call by the church to become its stated pastor, and purposes commencing his labours in that character on the 1st day of the ensuing month of June.

Mr J. FOSTER NEWTON, of the Western academy, has received the unanimous invitation of the Independent church at Charnmouth, to become their pastor, and also a united expression from the congregation that he would accept it. Mr Newton, having accepted the invitation of the church, intends commencing his labours (n.v.) on the second Sabbath in May.

BAPTIST MISSIONARY SOCIETY.

EVENING MEETING.

THE adjourned meeting was held, at half-past six o'clock, at Surrey chapel, every part of which was crowded. JOSEPH TRITTON, Esq., having taken the chair,

The proceedings were opened by singing, and Mr SMITH, of Park street, implored the Divine blessing.

The CHAIRMAN then rose and said: The Committee of our Society having honoured me with their invitation to occupy the chair on the present occasion, I shall be expected, no doubt, to preface the proceedings of the evening by a few remarks on the subject which again brings us together; and as, in my view, he speaks best who speaks most to the point, and he is the best chairman who, in this respect, sets the best example to those who follow him, I will endeavour, in any introductory observations I may be led to make, to be as plain, as pertinent, and as practical as possible [hear, hear]. It is not the first time I have had the pleasure of addressing many present in behalf of this Society; and though we have never before occupied exactly the same relative positions, yet, under circumstances very similar, we have directed our united attention to those high themes which once more claim our notice, and have communed together, like the pensive brethren of old, on all those things that have happened—those mighty, those mysterious realities with which are so closely interwoven the destinies of man, and from whose progress and consummation eternal honour shall redound to God. Since the last occasion of this nature, another year has rolled away—rapid, changeful, and vastly important for good or ill. Like all its more recent predecessors, it has been marked by a spirit of intense, indomitable activity—a restless, sleepless energy, largely pervading the world, and to some extent participated in by the church [cheers]. In the former, that activity has been displayed in its commercial enterprises, in its political struggles, in the advance of its literature, the schemes of its selfish aggrandisement, or those purer plans of philanthropy conceived and executed in more generous moments. Other sections of the church have been active in devising new schemes of usefulness, or improving upon old; in raising large funds for foreign or domestic purposes; in seeking fresh fields to cultivate, and more converts to number. Nor has our own denomination, I trust, been stationary or backward to hold on its appointed course of service alone, where distinctive principle rendered necessary distinct and separate action, or in unison with brethren we love in the Lord, where the cause, religious or benevolent, has rested on a base not too broad for them, not too narrow for us [hear, hear]. And as it respects those missionary operations with which we have now more immediately to do, the Report will, I think, show that the same observations apply here also. Those of our brethren who were previously engaged in the great work of publishing abroad the blessed gospel of our Lord and Saviour, have continued earnestly and actively employed at their respective posts, saving some whom sickness may have prostrated, or the messenger of God called off from the field of tumult and of conflict to the world of triumph and repose. Others, too, have received their call to the high and honourable vocation of witnesses for Christ—perhaps a threefold summons, like that which roused the midnight slumbers of the future prophet, ere the lamp of God went out in the temple of the Lord. These, too, have not continued to stand in the marketplace all the day idle, reduced to the unhappy, despairing cry, "No man hath hired us;" but, entering that part of the vineyard to which Providence seemed to point, aided by the prayers, the sympathies, and succour of the church, and depending on the blessing of the Most High, they have gone forth in the strength of their Master, and in his mighty name have set up their banners. From the far lands of their labour these ambassadors of the truth invoke further tokens of our love to Christ, and of our sympathy on behalf of the immortal millions in whose midst they move; those sheep that have no shepherd; those wanderers on the moors and mountains of darkness, foldless, friendless, and too long forsaken. As one to whom is entrusted a share in this evening's engagements, I feel myself commissioned, I feel myself privileged, to present their renewed, their earnest appeal to you. They come before us with a cause most worthy of support—moved and sustained by principles generous, holy, and divine—having made sacrifices of no common kind, and engaged in a contest whose arduousness is only surpassed by the hope that cheers them now, and the triumph they shall gain at last. God himself is the author, the end, the "all in all" of their cause. It is not of the earth, earthly ["Hear" and cheers]. Time merely witnesses its development, it shall never see its close, for on all the objects it embraces is stamped the seal of immortality—upwards it is always tending, and from heaven shall be its crown. Springing, like some bright and vocal river, from a high and hidden source, and fed continually thereby, the stream of gospel mercy flows onwards, moistening the parched soil, wearing down the rugged rocks, cleansing, healing, reviving all, and rising at last once more to its own, its proper level [cheers]. We spoke of sacrifices, and, were this the time and place, it were easy to show how invariably these have been associated with this same cause. A sacrifice the most costly attended the laying of the first foundation stone of the gigantic, glorious fabric, for God spared not his own Son. Sacrifices were multiplied indeed, in the course of its great, triumphant missionary. What is it which, in the view of a pensive, prayerful, affectionate spirit, immortalises that little, ruined, grass-grown town, which, even in the days of its splendour, was

but least among all the cities of Judah? Is it not that there was the rude, the cold, the cheerless manager? What is it that crowns with a fame more abiding than its craggy summits and its grassy glades that hoary mountain? Is it not that there was the scene of the frequent, earnest, lonely vigil? What enshrines that garden in memory's inmost depths—what endears that height without the city to affection's bleeding bosom? Is it not that the former watched his sorrows, and the latter saw his death? Sacrifices were the lot of the church of old in its efforts to diffuse as well as retain the faith that had been delivered to the saints, nor have they been wanting in the missionary enterprises of modern days. Look only to one part of the missionary field—a part which has occupied the thoughts, and roused the energies of every section of the Christian church. Comparatively few have been the labourers there, yet what lives, what zeal, what hopes, what piety lie buried beneath the burning sands of India—the more painful to contemplate because of the slight impression which appears to us, as yet, to have followed their toils. Superstition still counts its devotees, not by tens, but tens of thousands. Idolatry smiles or frowns on its abject, servile hosts. The priests of Brahma or of Baal, call them which you will [hear, hear]—are still tending their unhallowed altars and soul-destroying rites, and the senseless pageant of the more senseless deity still demands the homage, while it chills the heart blood of its blinded victims, and leaves them to die unblest and unbettered on the plains of Orissa. The church of Christ, as she thinks of these things, and connects them with all the abominations and vanities of other parts of the unconverted world, may often be tempted to put forth the sad and plaintive cry, "How long, O Lord, how long?" But, having a sure word of promise whereunto to give heed, and leaving the times and seasons in his hand who is too wise to err, she summons her members to duties still enjoined—to sacrifices still demanded. One must come from the privacy he loves, with its pleasant thoughts and pensive musings, to plead for her at the bar of public opinion—another must consecrate the property God's providence has lent him to the sacred service of its Giver—a third must go forth to the help of the Lord, and those of his brethren who are toiling far away—while all, rich or poor, she would lead to the throne of grace, with the prayer of her exalted Head, "Thy kingdom come." "Hear the church" may indeed be, as it has been, the call of assumed authority, but far be it from me to urge you to lend an ear to that—for then should our spirituality soon be lost in servility—the light that is in us would become darkness—the sweet ties of Christian brotherhood be slackened if not sundered; and, on the wreck of such simple, scriptural, successful schemes of usefulness as that now before us we should write, though perhaps with faltering hand and reproachful spirit, the Ichabod of their departed glory. But when she breathes her Master's spirit, takes up his own appeals, and bids us follow in his steps—when, longing to behold her sons return from afar, and her daughters from the ends of the earth, she sends forth her heralds to bid them speed, and only asks of us, as her children already, the means that are necessary to bring them in; then her claims we may urge with safety, and ask a full response. For such a response we would hope to-night, combining the prayer of faith, the gift of benevolence, and the tribute of gratitude, and then, with the blessing of God, this service shall be a happy, a memorable conclusion to our present anniversary [cheers]. An elegant and effective writer of our own day and denomination has compared anniversary seasons, in the retrospect, to pyramids standing on the great plain of time, remote, yet still distinct, showing us how far we have imperceptibly journeyed on. To some now present many such may present themselves, awakening emotions of pleasurable or painful interest, as they recall the various inscriptions they bear, and the circumstances in which they were raised. During the past week you have been engaged in erecting another of these sacred structures, and now we are permitted to unite in bringing forth its topstone. When from the near or distant summit of life you look back and count them up, may the pyramid of this year be the fairest, the firmest, the most glorious of all your eye can reach. Such it will be if our desires are fulfilled, for beneath it we would bury every impeding weight; around it we would twine the gospel's threefold cord of faith, and hope, and charity; and upon it we would seek that brightest sunshine—the smile of God. And what the inscription? Not far from the spot on which we stand they have erected a statue to one illustrious in his way, and they have deemed it sufficient for posterity, as well as the present generation, merely to engrave upon the base his simple name. Brethren, there is a name which, if it occupy its proper place to-night, will ensure to this meeting a long, long remembrance—that name, which is hope to the hopeless, joy to the mourning, peace to the troubled, life to the dead—that name, which earth's greatest monarch, and nature's sweetest minstrel, crowned with a blessing so emphatic, when, gazing through the gloom of coming ages, he beheld his Saviour's kingdom spreading from sea to sea, and from the rivers to the ends of the earth, and hailed its triumphs with a gush of uncontrollable gladness, till, beneath the mighty theme and the overpowering measure, the very harp-strings snapped asunder, and left to posterity to sorrow that the songs of the son of Jesse were ended [loud applause].

Mr WINTER, of Bristol, rose to move—

"That this meeting, deeply impressed with a sense of the importance of a native agency in extending the gospel, cordially approves the encouragement given by the committee to the training of native agents in India, and in other parts of the missionary field."

We are met at the close of another anniversary, and it should be the concern of each of us to ask, what has been the impression made upon ourselves by the statements that have been placed before us? whether we have gathered more strength, had our faith encouraged, and our activities called forth in the cause of our gracious Redeemer? If we have received benefit from these meetings, we ought not to retire from them without thankfulness to God that we have been permitted to meet together in his name to promote his cause. Let each of us be anxious to possess, at the commencement of the ensuing missionary year, an ardent love to the Saviour, so that we may more entirely lay ourselves out in the cause of Him who gave himself for us. Let us see how much we are indebted to our Lord. The meetings have been very refreshing. I trust that we shall possess more of the spirit of prayer, and that we shall seek to extend the Redeemer's kingdom with all the simplicity that is laid down in the New Testament. The motion I have risen to move is an important one. It recognises the fact, that some of the heathen have been brought to a knowledge of God. Men have from heathenism been converted to him; those that were once the devotees of idolatry, whose feelings were once prejudiced, and whose hearts were corrupted, have felt the important inquiry, What can I do to promote the glory of the Redeemer's name? When a man, in any part of the world, has been brought to feel the power of the gospel, he will be desirous that others should be led to its enjoyment. Converts in India have felt a desire to go to their heathen brethren, and bring them to the knowledge of Christ. They have left their water-pots, gone into the city, and entreated the inhabitants to come and receive the blessings in which they have themselves participated. God has owned their instrumentality, and I should like to know the numbers that, through this native agency, have been brought to taste the blessedness of religion. When we take into account that the natives can best understand the errors in which their fellow-creatures are involved, we must perceive that they are best able to converse with them [hear, hear]. The world cannot be converted by missionaries sent from any European country, but they must go and sow the seed, and then the natives who have received it must themselves become harbingers of mercy. Instructed by the Holy Spirit, they will make known, in their own way, the word of life, and it is thus that Jesus shall take unto himself his great power and reign through India, through Africa, and through China. Let the gospel be preached there, and we shall find the people as able to understand it as we are. The Bible will be translated, and the people made to feel the power of divine grace. Thus a time will come when they will yield to Jesus, and their idols be abolished and overthrown [cheers]. I would urge on our friends who enjoy the advantages of religion, and more particularly the young, the importance of submitting themselves, and consecrating their services to Christ. You will not on a bed of death regret it. Nothing will then impart so much happiness as knowing that you have been working for Christ. I have felt an interest in the Baptist Missionary Society for twenty-five years, but I have not laboured exclusively for it; for, though we love our own children best, I can truly say, "Grace be with all them that love the Lord Jesus Christ" [cheers].

Mr ALDIS, of Maze Pond, in seconding the resolution, said: The question of native agency is a grave one; and, when its importance is realised, it will be a most efficient instrumentality. The first, the simplest, the most enduring instinct in receiving the gospel is—

"Come, tell to all poor sinners round
What a dear Saviour you have found;
And point to his redeeming blood,
And say, Behold the way to God."

[cheers]. Religion comes from heaven; he who instructs others is thereby rendered wiser, and he who converts a sinner secures a friend and an ally. Religion constrains obedience, and God never makes a man a recipient of divine grace but he requires him to become an almoner of the bounty he has received. "Freely ye have received, freely give." In the place of human selfishness it produces the amplitude of divine love. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Every gleam of hope, every breath of faith, every enjoyment coming from him expands the heart. Every individual who receives the gospel must receive it only to act on the first commission, "Go ye into all the world, and preach the gospel to every creature" [cheers]. When truth comes in contact with the heart, it is as leaven, and it is to be implanted in the mass till the whole shall be leavened; and though this may be a long and lingering process, yet it shall ultimately be realised by that generosity which, at an infinite distance, we contemplate, and never contemplate but to adore [cheers].

The resolution was then put, and agreed to.

Mr T. B. FREEMAN, Wesleyan missionary, rose to move—

"That this meeting recognises, in the progress of the mission to Western Africa, and in the preservation of the lives of the missionary brethren there, fresh ground of thankfulness and encouragement."

I feel happy, as a member of another section of the Christian church, to mingle in the joys you feel at the advancement of the kingdom of Christ among the millions of the human race. The work is vast and magnificent; a halo of all that is great and gracious is thrown around it. The resolution refers to the progress of the missionary enterprise in Western Africa. There is no portion of this beautiful world—for it is beautiful though in ruins—more calculated to attract our efforts than Africa. Who can contemplate man there, in his state of moral degradation, amidst the beautiful scenery which it

presents, without mourning over his fallen and miserable condition? What must be the feelings of compassion excited when we see man, created in the image of God, totally ignorant of his Maker, and incapable of appreciating even the beauties of nature around him? In Africa, the splendid palm tree, with its leaves from eighteen to twenty feet long, the ten thousand beauties of Flora, present a scene calculated to inspire a reverence of that God who created them; the jessamine perfumes the air with its fragrance, while man may be seen with his high-born soul bowing to the idols his hands have made, and even worshipping the reptile as it travels over the earth. Then in that country scenes of war and bloodshed present themselves on every hand. The chiefs and kings go out to procure the victims of slavery, and desolate the country. Picture before your minds hundreds of native towns, the inhabitants residing in apparent security, when, in a moment, the war cry is heard, scenes of carnage ensue, awful in the extreme; numbers of villages are wrapt in flames, and then the captives are seen wending their way through the glen, and the child, bewailing the mangled remains of his murdered father, tells the tale to those who have no sympathy with his woes. The captives are then placed in the barracoons, the ship appears with her white sails—awful contrast to the occupation in which she is engaged—the canoes are put off, some are overturned by the breakers of the broad Atlantic, and the hapless victims are washed over to become the food of sharks. Human sacrifices in many parts are almost of daily occurrence. In connexion with the death of a monarch 1,200 or 1,500 have fallen under the sacrificial knife in a few days [hear, hear]. Even the instruments of music are decorated with the jaw or skull-bones of human beings. On one occasion I saw four or five skull-bones attached to one native drum. Scenes of bloodshed present themselves on every hand, and the heart sickens at the sight. There is no remedy for this but the gospel. Some have said, in bygone days, that the natives of Africa are unable to receive religious instruction; but I could have shown them men whose minds had been enlightened by the gospel; and I know no grander scene than to witness the effect of the truth upon such a mind. These are the scenes on which your missionaries dwell in Western Africa, and I rejoice with you in the progress of the cause of God in those regions. The people soon understand the motives by which the missionary is actuated, and they hail him as a friend, come not to obtain gold, or ivory, or cargoes of slaves, but to instruct them in the word of God. There is an earnest desire in the native mind to communicate the gospel to those with whom they come in contact. The native African, under the power of the gospel, is anxious to snatch the burning brand, and quench it in the blood of Jesus. There is there a spirit of great liberality. At one meeting held there a collection was made to procure the means of aiding the missionaries to proceed to the interior, and the sum of £60 was raised [cheers]. You may expect the same results at Fernando Po and the mouth of the Niger. When you consider the bearing of Christianity on the suppression of the horrid slave trade, you will perceive that you cannot send too many missionaries there. The slave ships will elude your cruisers, but instruct the chiefs in the knowledge of God, and they will learn the importance of preserving their countrymen. In proportion, therefore, as you extend your missionary operations, you will perform a great act of humanity, and God will bless you in your work. The resolution refers to the preservation of the lives of the missionaries. Considering the difficulty of preserving health there, this is, indeed, a matter for great thankfulness; but as they become better acquainted with the diseases and fevers of that country, they will be better able to guard against them [cheers]. Go on, then, in your work, and God will give you his blessing [cheers].

Mr E. J. FRANCIES (of Jamaica), in seconding the resolution, said: I have but just returned from a six years' campaign in the West Indies, and I delight to confirm the statements made this morning by Mr Knibb. Already do I anticipate the thrill of pleasure with which the Jamaica churches will receive intelligence that you have engaged to rescue them from the difficulties under which, for the last two years, they have laboured. I desire to vindicate our churches there. I have heard it said that there has been a defection in the piety of those churches, and a falling off in their liberality. But I repudiate the statement and denounce it as untrue, come from whom it might [cheers]. Because, out of 1,000 or 1,200 members, there has been here and there an instance of departure from God, is it to be said that our churches are ruined? It must be remembered that we are there surrounded with difficulties of no ordinary kind. In the neighbourhood where I lived, Puseyism was rampant, and every attempt was made to withdraw the people from us. On the panels of the church gallery were painted little saints, to induce them to enter. On one occasion, a clergyman stood to sell tickets to witness a mountebank show. Our people refused to purchase them, and he then offered to give them. They still refused, and he then said, "I know your objection—you are afraid your minister will turn you from the Lord's table; but, if he does, there is another church near (pointing to his own)—to-morrow is my sacrament day, and, if your missionary refuses to admit you to the table, come to me" [loud cries of "hear, hear"]. Is it any wonder that, under such circumstances, four poor Africans should have withdrawn from our communion? Two of them, however, returned before I left [cheers]. But other persons besides those connected with the established church have endeavoured to induce our members to withdraw from us on the consideration that they would

save a few dollars by it [hear, hear]. With regard to the liberality of our members, allow me to say that their means have been much reduced. Lord John Russell has fixed the wages at 7s. per week, but I could prove that, in point of fact, they do not receive above 3s. 6d. or 4s. The planters have resorted, also, to most unfair plans. They have induced their household servants to take low wages and enter on field work, that they might compel the labourers generally to take the same amount. In one case an attorney affixed a notice to the effect that, if the labourers did not take 8d. a day for their labour, they should not be permitted to go up the river in their canoes to their provision grounds. I advised them to take no notice of it, the river not being private property. A second notice was stuck up, and they moored their canoes. The overseer then ordered the head man to take four yoke of oxen and draw the canoes to the well-yard. This was done, and the canoes were drawn over rocky grounds and spoiled. He also ordered bamboo skewers to be stuck in the grass, and if any man had trodden upon them it might have proved fatal [hear, hear]. I then advised the men to leave the estate, and I rejoice to know that they gave up their cottages and are now located in a free village [cheers]. You have your encouragements in the work in which you are engaged, and I entreat you to prosecute it with vigour, assured that God will ultimately dissipate your difficulties, and crown your labours with abundant success [cheers].

Mr Brock, of Norwich, in seconding the resolution, said: I am glad to have the opportunity of saying how thoroughly my sympathies this day have been moved; how much higher the Society has risen in my esteem; and how much more thankful I feel that God has permitted us to be employed in a work and service like this. Depend upon it, we stand on much higher ground than we do sometimes when we are vastly excited. When we stand on a platform like this, the atmosphere is pure, the object is clear, and success is certain [cheers]. It is delightful that we should have had such a double gathering on behalf of the Baptist mission; and that we should now have met in Surrey chapel is extremely gratifying [hear, hear]. I do love to come out of our own sanctuaries, and to come into the sanctuaries of our friends [cheers]. I think we are rapidly coming to the time when that apostolic canon shall be understood better, and acted upon more heartily: "Wherunto ye have already attained, let us walk by the same rule, let us mind the same thing; and wherunto ye have not attained, God shall reveal even unto you" [cheers]. I apprehend that after all the preaching, and speaking, and prize essays about Christian union, it lies wrapped up in nutshell. I do not mean to make my bow to anybody, and put my principles in my pocket [laughter and cheers]. I desire to be known as a Protestant, as a Baptist, as a Calvinist, as a dissenter, as a nonconformist; but known everywhere as a man who speaks the truth in love [cheers]. I am a Protestant; but when I sit side by side with Pascal, and read his "Thoughts," I became absorbed, entranced, until I begin to thank God that I ever fell in with such a man, who can help me so near to heaven amidst the materiality of earth. When I sit down side by side with Pascal, I feel that we have attained a very considerable point together; up to that point I go with him, and I thank God for the grace he manifested in him. But when Pascal enters the confessional, I say, "No; there you will be kind enough to go yourself, but before you go, let me have a word with you. Your entrance is unscriptural; you are assuming an office that God never called you to take; you are assuming duties that God has reserved to himself" [hear]. So far as I have attained I go with him, and where he goes further I stand still and say, "I think you had better stand still too" [laughter]. I am a nonconformist, an anti-state-churchman [loud cheers]. Some people are not, but I do not blame them for it; "Wherunto ye have already attained, let us walk by the same rule; let us mind the same thing; and wherunto ye have not attained, God shall reveal even that unto you" [cheers]. And when they say, "You are going too far," I reply, "Do not you come; but do not blame me for going on" [laughter]. I am a nonconformist, but when I take up "Butler's Analogy," and read that far-famed argument for the truth of Christianity, I am glad to have such a companion. I go step by step with him till I am afraid I shall not be able to master the argument, as he is going into the activity and the sublimity of things. But the moment he begins to talk as a bishop I say, "Good morning, I have done with you" [laughter and cheers]. Up to the point where he goes on general principles, I go with him, heart and soul; and when I think that he goes into a province into which he has no business to go, I recollect this, "Let every man be fully persuaded in his own mind" [cheers]. Then it is known I am a Calvinist; but I can sit down, and read Baxter's "Saint's Rest" till I feel that I am half way to heaven in company with that good man, who was more of an Arminian than a Calvinist. As we thus go on I bless God that he wrote the book, but when he begins to assail the perseverance of the saints, I stop; "wherunto ye have already attained, let us walk by the same rule; let us mind the same thing; and wherunto ye have not attained, God shall reveal even that unto you" [cheers]. I am pretty well known as a Baptist; but I use Dr Watts's hymns every Sunday, and the more selections we get, the more, I confess, do I become attached to Dr Watts [continued cheering]. It is a marvelous thing, but I believe everybody says the same [laughter]. No matter who writes or publishes hymns—the Congregational Hymn Book, or "The Hymn Book," emphatically, Watts's Hymn Book is

the hymn book for me [hear, hear]. But when he writes a hymn on infant baptism, then I do not sing it [cheers]. Up to a point we stand side by side, but the moment he begins to make me sing or talk about infant baptism, I stop [laughter and cheers]. Am I sacrificing principle in that [hear]? I ask you, is not that Christian union in a nutshell? Where you can see eye to eye with a man, you go with him; and where you cannot, you tell him so, like an honest man; and perhaps you go after him as a controversialist, and try to hunt him down [cheers]. Suppose I could go a step further—which I cannot do—and say that I am a strict communionist, I should go with John Bunyan up the Hill of Difficulty in the fight with Apollyon; I should go with him through the Valley of the Shadow of Death, right through the River, up to the Gates of Paradise: and I do not recollect that he was an open communionist at all; but the moment he talks of open communion, I should part with him, and say, "We do not see together." Now, if we would all act on that principle, I believe we should go on side by side, heart with heart, soul with soul, until the prayer of our Lord will be accomplished—we shall "all be one" [cheers]. We shall never get one to square with another, to round with another, to circle with another, and I do not mean to try any more. But as far as I can go in Surrey chapel, or anywhere else, so far I will go, and God will bless us, and by and by "all the ends of the earth will see the salvation of our God" [loud cheers]. We have heard of a grant of £6,000 to the West India mission. I was a party last year to resisting the granting of money to Jamaica. Some people say that was not very kind; but, the fact is, I was very careful about your money [laughter]—and said, we cannot give these people in Jamaica any more of it; they have already had so much, and they have told us they could do without it. I stand here and acknowledge I was wrong [hear, hear]. I stand prepared to vindicate, through thick and thin, the grant of the committee of £6,000. If you ask me why, I will tell you. I say that our brother Knibb has made such a revelation about the working of certain laws, the amount of interest they have to pay, and the interruptions which, somehow or other, in Divine Providence, have come to pass; that, although our brethren have not wanted our help for some time past, yet they do want it now; not because of any indolence or impropriety on the part of the free population, but from circumstances over which they had no control, and which God has permitted to come to pass. If you should be called upon to defend that grant, say that it has been fully argued, and that it was absolutely necessary. If you borrow money here you pay five per cent. interest, but in the West Indies they must pay 10 per cent.; and as the chapels are £15,000 or £16,000 in debt, they feel the pressure of the interest, therefore they come and say, try to help us through it. The £6,000 has been granted, and I stand here and declare that a grant more thoroughly congenial to my feelings, or more satisfactory to my judgment, has never been passed in that committee [cheers]. I do hope that if anybody should say that it is an extravagant sum, that you will reply, that circumstances alter cases, and they certainly do. These circumstances are now such as have satisfied thirty-six good men and true of the propriety of the grant. Jamaica opens to us a fine prospect, politically and ecclesiastically, but neither the political nor the ecclesiastical prosperity will be realised unless we keep most pertinaciously by our religion. The preaching of the gospel, and not the position of any man in the House of Assembly, is our stronghold. In the faithful, simple, energetic, devout preaching of Christ's holy gospel, with the blessing of the Holy Spirit, is our strength; and if we keep close by that we shall do well. But if we, in our religious character, assume a political or ecclesiastical character, our doom is sealed; you may write "Ichabod" on the walls of all our chapels—"the glory is departed"—therefore let me pray and beseech you, members of our churches, and of the Baptist Missionary Society, make it your daily prayer to God that our missionaries may not lose their religious character, but be "men of God, thoroughly furnished unto every good word and work;" that they may be known everywhere, and always, as simple preachers of Christ's everlasting gospel, "seeking first the kingdom of God and his righteousness, and all other things"—be sure of that—"shall be added unto them" [loud and continued cheering].

The resolutions were then put and carried.

Mr KNIBB: I am very much afraid that I shall this evening disappoint the expectations of those kind individuals who appear rather anxious that I might appear before them. For the last two or three days I have suffered under a severe cold, which, with the exertions of this morning, have almost paralysed me. It was not the length of the address, or the circumstances under which I was placed, that produced this effect; but, since my arrival in England, I have been so overwhelmed with the importance of the mission on which I came—so deeply anxious that the Jamaica mission might not be injured, that the Missionary Society might stand unimpaired, that I scarcely knew at times what to do or what to say. The relief I have obtained through the kindness of your Society, to which I referred this morning, has very much lightened my spirit, but not removed all the excitement under which I laboured. The resolution I rise to move is as follows:—

"That the thanks of this meeting are due, and are hereby presented, to the juvenile and other auxiliaries for their successful efforts on behalf of the funds of the Society—efforts in which they are earnestly entreated to continue and abound."

I do not mean to refer at any length to those disclosures I made in the morning; I hope to have another opportunity of doing it, either through the

press or by my voice, and to declare more fully to our friends the peculiar circumstances in which we are placed. There was, however, one item which I exceedingly regret that I forgot when speaking of the present distressed state of the labouring classes. Lord John Russell stated that their wages were fixed at 7s. per week, but in consequence of the diminution of labour, I am perfectly confident that 4s. per week was the utmost they realised, for in most cases there has been no labour during the last two or three days of the week. I wish to make one or two remarks that have been forced upon me with respect to the emancipated population in Barbadoes, in consequence of what has been stated by the bishop who there resides. In a sermon which he thought fit to preach, and which has been published in the newspapers, and which was very likely, from the high authority with which it was connected, to produce the most disastrous events, he declared, in consequence of some reports respecting the labouring population, that freedom was a curse rather than a blessing to them. I mentioned this to the deacons of my church before I left, and asked what they thought of it. One of them replied, I only wish he had to carry wet trash for a week. That is one of the most humiliating and disgusting portions of slave-labour. But though that ecclesiastic has dared to assert that freedom for the black man is a curse, and not a blessing, his Excellency the Governor, at a public meeting, contradicted the statement, and said, according to a paper I hold in my hand, "he did not believe that there was more of distinction in this island than at home, and it must not therefore create surprise, if there was not that unity and common feeling which would be evinced in England—not in London, however. He did not mean to say that no inactivity was observed—perhaps those who had stated it had had better opportunities than himself to witness it. But, he repeated it, he had moved from point to point, and he could not say he observed a more than usual inactivity. He certainly saw nothing of exultation in any one instance; and here also he might observe that in London there were many dissolute classes who would be observed, on occasions like this, parading the streets. In Bridgetown, he had seen nothing which would indicate such characters. He said this from personal observation. In moving about from street to street he had met with nothing but respect, and courtesy, and kindness. He thought it his duty, in the situation which he occupied, to state what fell under his own immediate notice. He blamed nobody. He did not mean to say that others had not stated what they saw; but he did think that nothing had occurred to fix a stigma on the lower classes of this island. There was nothing, in his opinion, to induce the belief that they were worse than the same classes in other parts of the world. He had heard of no single case of pocket-picking in the city. It was his most sincere and ardent wish that the bounty to be obtained should be extended impartially, and he had not the most distant doubt that it would be." I should not have referred to that evening, had I not known that there are several persons eagerly waiting for our halting, and that his lordship thought the sermon so good that he preached it twice. When ecclesiastical men thus speak, it was to the honour of that governor that he dared to impugn the sentence, and throw the civil shield of his protection around the injured sons of Africa [cheers]. We are in a most interesting crisis. When I work, as I love to do, among the free cottages of Jamaica, I contrast the present with the past, and connect it with the future triumphs of the cross of Christ in Africa and in the islands of the west, by which I am surrounded. I do feel exceedingly thankful that you have come forward to the help of my brethren in their emergency. You have determined that they shall not fall when they are doing their utmost to extend the triumphs of the cross. I feel quite as much pleasure in what you have done, indeed more so, than if I had been the recipient of any portion thereof. Your grant of £6,000 will not benefit me one iota. The church I have is free from debt, and we will help our sister churches [cheers]. The resolution refers to juvenile efforts, and if there be one section of our mission more deeply interesting to us than another, it is our Sabbath schools. The meetings of the Sunday school teachers are the most interesting that take place. There is an agency at work, unobtrusive, but producing the most beneficial effects upon the island. At meetings of the teachers of two schools which take place once a quarter, seventy teachers assemble. They go from estate to estate, and through them more than one thousand children are regularly brought under instruction on the Lord's day, and, in the midst of their distresses, so desirous were they that one of their number might receive a good education in Calabar, that the teachers subscribed £80 sterling last year [cheers]. Forgive me that I cannot say all that I wish. Our churches are not decreasing—the enemy has not triumphed. We have the blessing of God. I feel most deeply the necessity of what Mr Brock has said, that Christ and his cross should be our first and chief theme. But if tyrants will come in our way, we must kick them out of it. If they will try to obstruct us, we must lift up the left hand for the protection of the civil rights of man. Religion teaches us to do it; and while we will proclaim salvation to those committed to our charge, we will protect their civil rights; for I believe that the leaves of the tree of life are for the healing of the nations; and while we give them the fruit to save their souls, we will pluck the leaves to help them on their way [loud cheers].

WILLIAM FELKIN, Esq., of Nottingham, in seconding the resolution, expressed his approbation of the grant of £6,000 to the Jamaica churches, and his

hope that the income of the Society would be greatly augmented, especially by the exertions of their young friends, backed as they would be by those who were willing to aid them.

After singing, and the pronouncing of the benediction, the meeting separated.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE twelfth anniversary of the subscribers and friends to this Institution was held on Monday evening, the 5th instant. The Society having lately taken the church in Wellclose square, the meeting was held in that building, and was very numerously attended. The chair, in the unavoidable absence of Mr Alderman Hunter, who was to have presided, was taken by GEORGE JACKSON, Esq.

The proceedings having been opened by singing, Mr THOMAS engaged in prayer.

The CHAIRMAN then rose and said:—It is not my intention to detain you from the interesting proceedings of this evening by any observations of my own. In common with you, I lament the absence of our friend, Mr Alderman Hunter, who was to have presided on this occasion. I feel how inadequately I can supply his place, and therefore I have nothing to do but to throw myself upon your candour and forbearance. I cannot, however, sit down, without congratulating you on the success which has attended all your endeavours to obtain this admirable place of worship, and it is my heartfelt prayer that it may be the birthplace of many immortal souls [cheers].

Mr CHARLES HYATT, jun., then read the report.

It stated that the past year had been one of undisturbed peace and universal prosperity. In detailing the proceedings of the Society, it commenced with the port of London. The arrangements made during the past year had been completely successful. Multitudes of sinners had heard the word of life, and the Sabbath schools had been well attended. This arrangement, however, was but temporary, and the committee had long deemed it necessary that a special place of worship should be procured for sailors. Providence had granted the committee their desire, and the building in which they were now assembled, having been offered to them, they accepted it. The schools had been well attended since their removal from Bell wharf; 220 new children had been admitted; 130 had left; the average attendance had been 103. The girls' school had been equally satisfactory, and the general attendance had been 73. The labours of the Thames missionaries deserved especial notice. Harmony had prevailed amongst them, and during the past year there had been great awakenings and inquiries among men and masters who had before been dead in trespasses and sin. 2,096 vessels had been visited, besides boarding-houses, for the purpose of religious conversation with seamen; 50 services had been held on shore; 105 on board ship; 1,561 sailors had listened to the word of life; 93 copies of the holy scriptures had been circulated, and 9,834 tracts in English, and a large number in foreign languages, had been distributed. The number of Bethel captains was rapidly increasing; 25 Bethel flags had been issued to captains who were willing to carry them to every part of the world. Two services of a very interesting character had been held in connexion with the gift of the Bethel flag—one on board the John Williams, prior to sailing to the South Seas, and another on the Dove, before she sailed to Africa. It was the custom of the committee to grant a loan library box to every captain who applied for it. Twenty-six had been issued during the past year. There had been circulated upwards of 50,000 religious tracts. Some interesting facts were then related, in which, through the means of those tracts, souls had been converted to God. The sailors' boarding-houses, principally resorted to by seamen, had been visited, and the missionary effort greatly blessed. The evils of the crimping system had not been overlooked; and the committee had it in contemplation to establish a register office. The cause of temperance was advancing among seamen. The report of the provincial operations was encouraging. The exertions of the Society had been successful at Long-reach, Ramsgate, Shoreham, Torquay, Newcastle, Dublin, and Newry. Foreign operations were then referred to. The operations of the Society had been carried on at Amsterdam and the Cape of Good Hope. Grants of tracts, books, &c., had been made to various distant parts of the world. An important conference had been held with the London Missionary Society, with respect to the evangelisation of seamen where the missionaries were placed. The efforts of local auxiliaries had greatly contributed to the pecuniary interests of the Society. From the treasurer's account, it appeared that the total receipts of the year, including a balance in hand at the commencement, of £27 8s. 6d., amounted to £2,075 2s. 1d. The receipts were, £2,072 19s. 6d., leaving a balance in hand of £2 2s. 7d. There were, however, liabilities to tradesmen, amounting to £67 14s. 3d. From arrangements which have been made, the debt owing by the Society at the commencement of the year, amounting to £1,065 18s. 1d., had been reduced to £467 [cheers]. There was a legacy due of £200, which had not yet been received.

Mr CHARLES PREST, Wesleyan minister, rose to move:—

"That the report of the operations of the Society during the past year, an abstract of which has now been read, be adopted, printed, and circulated, under the direction of the committee."

I have some regret that I was unavoidably prevented from being present in this church, and taking part, as I hoped to do, in the opening services of last Wednesday. I should have had great pleasure in undertaking that service, or doing anything towards the furtherance of so necessary a work as that in which you are engaged. I cannot forbear, at the outset, congratulating the Society and our friends present upon their occupancy of this most eligible, well-suited, convenient, substantial, and elegant place of worship in which we are now assembled; and I reciprocate earnestly all the prayers that our devoted friends can offer, that in this place the object of the Society may be fully carried out, and that it may become the birthplace of unnumbered souls [cheers]. I cannot but regard any work tending

to the conversion of man as of the utmost importance. I have long been accustomed to consider that the conversion of a man's soul is, after all, the great thing; that, whatsoever we may do to advance his civil happiness—and everything that can be done to advance it we are bound to do—in harmony with this, and over and above it, the greatest work in which we can engage is, to make our fellow-men children of God [hear, hear]. I have long sympathised with Christian missions, and I do so still; but I see in this Society the means of furthering their undertaking, and that in a very blessed way. But even if I saw no such remote operation likely to arise out of it, I should still be inclined to give it all the countenance and support which God may enable me to do, for the sake of its own immediate object [hear, hear]. As Englishmen, we should dishonour our character, if we could either think or speak lightly of the claims of British seamen. It is discreditable to our nation that, for so many years, there has been such great neglect concerning the best interests of this class of our fellow-men. I rejoice to see the hospital at Greenwich; it does much honour to the nation; but still it only attends to the wants of the inferior part of man's nature. The legislature have been accustomed to regard our soldiers and sailors merely as a species of machinery, to be employed by every one that chooses to take hold of them; to be wounded or killed, at the call of the stern necessities of the country, or sometimes at the caprice or ambition of any man that might happen to be in power [hear, hear]. These men, however, have high claims in connexion with their eternal destiny; and noble as is the character of the British seaman, he is capable of being rendered far more noble, as the true nobility of heaven shall rest upon him. I cannot have lived, surrounded as I have been the greater part of my life with seafaring people, without knowing some little of their character. In common with nearly all the boys of the land, I was delighted with the manifestations of their character, as they were first impressed on my mind by reading "Robinson Crusoe" [laughter], and as they were developed by our tremendous war. All that I have seen of the British sailor endears him to my heart; there is a nobility, a generosity, a frankness, a self-denial, a heroism about him, that ought to endear him to every Briton, and which makes him interesting to every man who professes to be anything of a philosopher [cheers]. Then, with regard to the exposure of these men, I say nothing of it, as it relates to war. I trust that they will not be so exposed again [hear]. But when we consider their temptations, we ought to find a reason why we should not merely look upon them with kindness, but as men to whom we owe a very great debt. I am glad that the Report referred to the seaman in his necessary occupations—in his ordinary trading voyages. His absence from the house of God—his privations of an extraordinary kind—necessarily exert a detrimental influence upon his character; and unless a man be truly armed with everything that is spiritual, and then finds a shrine for his worship, wherever he may be, his piety cannot be maintained. There is no place in the world where sailors are more exposed than in this city; for here they are surrounded by the most destructive atmosphere. I have frequently wept over their temptations, and have witnessed among them scenes too familiar to some of those whom I now address. I have felt pity for them, and I have also felt pity for those who are made the instruments of deep-laid villany to entrap them. But I have felt indignant at the plan pursued in this and most other ports, with reference to the payment of their wages [hear, hear]. I am not a sufficiently practical man to say how the present evil system might be obviated; but I do say that it requires the very greatest care on the part of ship-owners, so to pay them their wages, that they may not be subjected to the evils to which they are now exposed. They tell us that, as ministers, we do not know much of the commercial world. Don't we? I think we do [cheers]. I am quite sure that any man of common sense and observation will know enough of the commerce of this world, to know that there is a great heartlessness and selfishness about it, above which every Christian man is bound to raise himself. But if we do not know anything about commerce as it is, we know something about what it ought to be [hear, hear]; and other plans ought to be pursued than those now had recourse to. Is it fair to allow men who have been hard toiling for their wages, to be surrounded, the moment they come on shore, by every temptation that can present itself to squander away their money, and to place themselves in the fangs of those wretches, some of whom live, grow wealthy, and enjoy themselves, upon the spoils of other men, amidst everything that is revolting in human misery around them [hear, hear]? I was much struck lately by a suggestion thrown out by a ship-owner, that it would be well for societies of this kind to recollect the system of impressment followed during the last war. Many of the merchant seamen who were earning, say from £10 to £12 per month—I do not pretend to speak with accuracy—were taken out of their vessels, and transferred to his Majesty's service, where they received only from £2 to £3 per month; look at that disproportion, and say how much this nation owes to British seamen [hear, hear]. If Sir Robert Peel were to come into the House and propose a grant of £26,000 towards relieving them—I do not say in connexion with religion—I would not say a word about it [laughter and cheers].—I would be no party to an application of the public money in connexion with religious instruction—but I should rejoice to see that amount appropriated for the benefit of seamen, simply because there is a great debt due to them [cheers]. I have, however, no hope of it [laughter]

—and we must go on without it; for that would be legislation in the right way, whereas, legislation now, for the most part, is in the wrong way [loud cheers]. As to the capability of seamen—of what are they capable? They are capable of noble daring, and your report shows that they are capable of Christianity [hear, hear]. Let them not be considered as the outcasts of society. As to the supposed difficulty of coming to the conversion of those men, there was no difficulty at all about it. What is there in the heart of man, however reckless—what is there of opposition against God, however rebellious—that did not, by nature, exist in my own heart, before God's grace took possession of it? We have an answer in our own conversion—if we are all converted—to all that philosophy can say in reference to the difficulty of the seaman's conversion [hear, hear]. Our seamen may be free from Popery in one of its forms more than some other men; but I know that if, in some of our large merchant ships, there be no Popery, there has been found Puseyism; and that is just as bad [hear, hear]. A brother of mine, with his wife, was going to the East Indies; and although it was stipulated, when their berths were taken, that he should perform service, when they got to sea he discovered that the captain had received orders from his owners that there should be nothing like a religious service on board, except by a minister of a certain church [hear]. What has this to do with sailors? It shows that it will become the duty of the friends of seamen to impregnate sailors, to the utmost extent of their ability, with spiritual Christianity [cheers]. I congratulate the Society on the report that we have heard to-night. Whatever doubt as to the success of your Society might have remained, will now be removed; you will feel encouraged by all circumstances, and discouraged by none. We have been making efforts on behalf of sailors at St George's chapel, but there need be no jealousy between us; there is work in connexion with the instruction of seamen, more than sufficient to employ us all [hear, hear]. It is highly desirable that there should be a systematic visitation of the entire neighbourhood. I know that we have nothing of the spirit of rivalry, and I know that, amongst all our friends, there is a good and cordial feeling towards this Society. I am glad to hear that you contemplate the establishment of a school; the day in which we live is one in which we need to take hold of the youthful mind; and I pray that all such efforts may advance the period when the glory of our God shall be revealed, and when all flesh shall see it together [cheers]. I repeat emphatically, that I wish you joy in the occupancy of this building. I do rejoice to find that here you will have a Christian congregation; that your Society has entered upon it, in the fear of God, and in the straightforward cause of Christian honour; I pray that you may have the blessing of God resting upon you, and that the power of God will be seen exerted in connexion with the labours of all your agents [cheers].

Mr E. HALLIDAY, in rising to second the resolution, said: I am impressed with the sacredness of this scene. I have lately been called to muster around the standard of liberty, but I feel it delightful now to be called to unite with you in advancing a far more glorious achievement. It is congenial with our nature to stand in the ranks of those whose feet are shod with the preparation of the gospel of peace, and whose object it is to advance its great and blessed triumphs. I cannot but feel, that everything in connexion with our present circumstances betoken that we are in the enjoyment of the Divine favour, and admonishes us to gratitude and devotion. Like the ark, we, as a Society, have been moving from place to place. We have at times trembled for our souls, but now we have found a resting-place in this temple, and through your benevolence we are delivered from our fears. Now that we have a Zion, beautiful for situation, the honour, the distinction, the joy of this part of the metropolis, where the tribes of Lord, of every nation, and of every kindred and every people, may come up to the testimony of Israel, to pay their thanks unto the Lord their God, we will raise our gratitude to heaven, and at the same time send up our prayer that peace may be within these walls, and prosperity within these palaces. But while we have topics for gratitude and encouragement, we ought most distinctly to feel that what we have done and what we have enjoyed rather pledge us to greater duty and devotion in the future, than justify us in resting in supineness and contentment with what we have attended unto. It is of great importance that your minds should be called to many facts rather suggested by the Report than directly brought before you. We have heard the achievements, but we have not heard of what yet remains to be done. There are at least three millions of men who do business on the mighty deep; and of these 300,000 are our fellow-countrymen, are trained under the same institutions as ourselves; but of them, in the judgment of Christian charity, not more than 20,000 are walking in the hope and practice of the gospel, leaving 280,000 walking in that darkness in which they must perish. The proportion between converted and ungodly foreign sailors, we cannot but think is more unfavourable than with reference to our own. Look at these appalling majorities—thousands upon thousands in the path of the great destroyer; and that which aggravates and gives intensity to our feelings and commiseration is, that, while we speak, they perish; while we are here talking of their case, they are falling into the hopelessness of an undone eternity [hear]. One ship in every twenty-five goes to the bottom, and is lost in the mighty waste of waters. From this cause alone, 3,000 of our fellow-subjects are annually dashed into eternity, and a similar proportion must

be found among foreigners. Year by year thousands launch into eternity, their widows left to wail, and their orphans left to weep. Could the assembly see the man grasping with the last plank which promised life, and, when strength became exhausted, see him sink, to rise no more—could they follow him into eternity, and listen to the wail that comes from its desolate shores, they would surely upbraid themselves that hitherto they had done so little, and resolve hereafter to do and to sacrifice more, that they might have the happiness of knowing that, if any perish, they shall not go to the bar of God unwept for, uncared for by them. Conceive the influence of these men, either for good or for evil. In fact, it is impossible to exaggerate that influence. What must be their effect upon our missionary stations? Is it not lamentable that our missionaries dread to see a flag drawing near that indicates the approach of a crew of ungodly seamen? I know, from personal experience, that when they have come to a little town, even in our own country, they have acted like a blight and a mildew on moral virtue, and if that be the case their influence at our missionary stations must be a scorching hell-blast [hear, hear]. See, then, the necessity of enlisting British seamen under our banner, gaining them to Christ, and gaining them in all their mighty influence to our great and glorious cause. Do not let them go forth to misrepresent your Christianity, where you are anxious to erect the standard of the cross. However anxious we may be to see the gospel bearing fruit on the right hand and on the left among the heathen, we must pay more attention to that which is equitable on the scale of British benevolence. Looking at the call and success of this Society, you will see that it claims a high place amongst your most cherished and honoured institutions [hear, hear]. How is it then, that, when we come to look at your treasurer's Report, we see that he has only received the sum of £2,075, while our Missionary Society has received its £80,000? I do hope that the next grand movement in reference to this institution will be, that our excellent treasurer will be able to report that the receipts for the year 1845 have been from £20,000 to £30,000 [cheers]. I know that you cannot entrust your money to better hands than those of the gentlemen constituting your committee. I never saw more thoroughly business men connected with any Society than there is with this [cheers]. I am the pastor of a church that takes a warm interest in the sailors' cause. The members of the church go forth to the work with an open hand and an open heart. I have seen them gather captains and mates into our chapel, and I have heard them say what good it had done for their souls; and, when they are once impressed with the truth, of all the public advocates for the sailors' cause, there is none equals Jack himself [cheers].

Mr HENRY HALSTEAD (a seaman) rose to support the resolution. I have (he said) been thinking, while standing here, what an alteration has taken place within the last few months. When I look back, and think of Bell wharf, and see an old, smoky, dirty-looking place [laughter]—more like a building in which to keep horses and cows than preach the gospel; and when I come here this evening, and look around me, and see such a splendid palace as this, I cannot but think that this Society is getting on very high ground [hear, hear]. There is something more, however, that encourages me, and that is, that we are looking forward, I trust, to the period when we shall see a more glorious place than this [hear]. This forenoon, a young man, in health and strength, was launched out of time into eternity by meeting with a watery grave, not far from the place where the vessel to which I belong lies, and there is no telling how soon it may come to our lot. I cannot say much to the present meeting, but I can say I am happy that I ever fell in with this Society [hear]. It was by the preaching of the gospel by one of your agents that I first had my soul truly converted to God, in the hold of a vessel, in the river Thames [hear, hear]. I doubt not that some of you were encouraged to-night, when the Report was read, and you heard of the spread of the gospel amongst our British sailors, not only in the port of London, and various places around our own native land, but also in some foreign parts. There has been a great work going on in Long Reach, and I trust that Long Reach will soon extend itself from one end of the world to the other [cheers], and that the abundance of the seas will be converted to God [hear]. It has been said, that religion amongst sailors would never do—that they would never be able to discharge their duty in the time of storm and danger; but I have proved it to be the contrary [hear, hear]. I was once placed in trying circumstances myself, not many years ago; both our masts were over the side; there were seven feet of water in the hold, the pumps were choked, and the ship was lying on her broadside. We knew not, from one moment to another, but that might be the last. I was then surrounded by some of my blaspheming shipmates; and when, at previous times, I had endeavoured to give them a religious tract, I believe they tried to see which would swear the greatest oaths [hear]. They were, on the morning of the day to which I refer, swearing bitterly at some little grievance. It was the Sabbath forenoon; we were coming out of Yarmouth roads; the sun was shining beautifully; the heavens were clear; not a cloud to be seen. But at ten o'clock that evening a gale approached, and by four o'clock in the morning the vessel was in the condition I have described. What, then, was the state of my boasting shipmates? The cry was heard, first from one and then from another, "The ship is sinking! the ship is sinking!" No oaths were then proceeding from their mouths, and no wry looks were to be seen [hear, hear]. But He who holds the waters in his hands was with us;

our lives were spared; and after we got the wreck a little cleared away, got the pumps hoisted up and cleared them, so that we could go to work, the master as well as the crew being lashed with rope ends, while we took spells at the pumps, I said to them calmly, "Yesterday was a fine and beautiful day, you were cursing and swearing, notwithstanding it was the Sabbath; but since this accident has occurred, I have never heard an oath proceeding from your mouths—tell me what is the reason of it?" For some minutes no one made any reply. I then said, "Now that death is staring you in the face, and we know not but that every minute may be our last, are you prepared—can you dare blaspheme in the presence of God?" At last one broke silence: "No; please the Lord to spare my life to return to land, I will live a different life from what I have done" [hear, hear]. This was from the lips of one who had been thus cursing not many hours before. The Lord was pleased to spare us, and brought us safe to land; but, ah! I am sorry to say, that that man was like the sow that was washed that returned again to her wallowing in the mire. As soon as we got to port, instead of going to chapel he resorted to the ale-house [hear]. The one who had promised me that he would love and serve his Maker, left us, and went to America; he took with him his wife and child, and they were on board an American steamer which was blown up. His wife and child were drowned, but he escaped with some of his limbs broken. One of the others is still a wretched drunkard, and the other remains a blasphemer [hear, hear]. I am well aware, that religion will never daunt the sailor in the time of storm. A man with the love of God in his heart, can go forward to his duties in the hour of danger, knowing, that if it is the will of God that he must die he is ready—he is prepared; nevertheless, he knows it is his duty to do what in him lies for the safety of his life, and the security of the property entrusted to his care. But the man who has been living drunken and disgraceful on shore, in times of danger is so agitated that he cannot go forth to his labour. He knows that the frowns of an angry God are about to burst upon his head: he is so much taken up with thinking about his past life that he cannot attend to the business of the ship as he ought to do. There has been enough said to-night to encourage you, that support the Society, still to go forward. You have heard that numbers of sailors have been added to the Christian church, and I am aware that the Society is advancing. During the last three years there has been a great in-gathering to the Bethel meetings. Within the last fifteen months I have visited London twelve times. I have been with 12,000 seamen on board of various ships at Bethel meetings; and of that number, I am happy to say, I have had the pleasure of hearing 193 lift up their voices, and I trust their hearts, to God in fervent prayer [cheers]. Many of them were wretched, miserable drunkards previous to their conversion. I lately met with one who came to a Bethel meeting at Hambro', and there his soul was blessed, when the gospel was being preached under your agent, Mr Reader. He then left for the East Indies, and a short time since I met him in London. Oh! how heart-cheering to fall in with him; but, what was this compared with meeting in heaven above [hear, hear]? If there was so much cheering and rejoicing to the heart of each other, in meeting a Christian brother after being separated for a time, what will it be when we all assemble with each other, and our Master, in the world of glory? I rejoice to see such a respectable assembly—I rejoice that the Society is in so flourishing a state, and I hope that, at the close of the meeting, the committee will have to say that it is likely to flourish still. Coming along Ratcliffe highway, I overtook two persons, one of whom asked the other for two sixpences for a shilling, saying that he was going to give the Sailors' Society sixpence [laughter]. If every one gives a sixpence we shall have a good collection: but I hope we shall not only have a copper and a silver, but a gold, tune, before we separate [loud cheers].

The resolution was then put and agreed to.

Mr J. C. HARRISON rose to move—

"That, reviewing the progressive improvement in the character of British seamen, especially during the last twenty-seven years—the period of the operations of this united Society—this meeting desires to offer humble and devout thanksgiving to God, the gracious author of all good; and that, while the increased liberality of the Christian public during the past year encourages the directors of the Society in their important labours, there appears abundant reason to anticipate the conversion of seamen of all nations to the faith of our Lord Jesus Christ." I feel that every one must have been cheered and delighted by the speech which we last heard. I feel thankful that I was induced to come to this meeting, for his heart must be hard indeed, that would not melt when he hears a seaman so speaking in behalf of his Saviour. The fact that one sailor has been converted through this Society, is a proof that you should go on, trusting that others will be brought to a participation of similar blessings. Everything we have heard this evening concurs to prove that the seaman is a most interesting being. We all love to hear of sailors, and meet them; but frequently it happens that, when we have met them, and been delighted with them, just like the hero of a romance, they seem to flit before our imagination. But, although seamen are a peculiar set of men, differing from landmen as much as an Arab from those in civilised cities, yet they are men deserving of our love and admiration [hear, hear]. We may be sure that that man who has been true in the defence of his country, will be as true when converted to his heavenly Master. Never was there a sermon preached like that which the seaman preached to those whose souls were at stake. We, who are ministers at home, may take a leaf out of his book, and with greater simplicity preach Jesus Christ and him cru-

cified [hear, hear]. But the peculiarities of seamen are reasons why we should feel interest in them. To what perils are they exposed! They are buffeted by the storm—they are placed in jeopardy in the lands to which they go—and, generally speaking, we think that those who are in the utmost peril ought to be the first to be helped [hear, hear]. When a man is on a sick bed, we leave all others to go to him; and, if the seaman is in greater peril than the landsman, he is the man that first demands our sympathy, and to his immediate help we ought to go forth [hear, hear]. But if they are exposed to perils of this kind, how much greater are their moral dangers! The sailor loses all the comforts of a home—when he goes on the ocean, he comes in contact with men who love not God, and fear not his name; and, when he comes on shore, he is seized by wretches who, in order to extort his money, care not if they ruin his soul. While we are helping those around our churches, we ought to breathe sympathy to those who are placed in such imminent peril. To seamen we are indebted for our freedom—they were our defence during the late war, and if we love freedom we ought to love seamen. Thanks be to God, however, war is going out of fashion [hear, hear]. But seamen again help us in the arts of peace. It is by commerce that our nation is linked to other nations; and, if there were perfect freedom of commerce, perhaps there would never be war again. While seamen are thus blessing our nation, shall we be so ungrateful as not to bless them in return? while they are imparting to us temporal advantages, shall we not speak to them of the Lamb of God who takes away the sins of the world? But might not the spirits of those whose bones are now deposited at the bottom of the ocean, have said, as they were departing, "We bled for England's safety, but no man cared for our souls—we took her merchandise across the ocean, but no man enriched us with durable riches and righteousness—we conveyed the missionaries to the heathen, that they might tell them of the unsearchable riches of Christ, but the book of life was not put in our hands—we were not pointed to the Cross—and thus you have returned us evil for good [hear, hear]. But I rejoice to think that your Society comes forth to rectify the shortsighted policy of the church, and to convey the blessings of the gospel to poor perishing seamen. There is another peculiarity about your operations which commend them to our regard. Numbers of vessels are engaged in carrying on the horrid traffic of the slave trade; and great is the joy which is felt by the hapless victims on board, when, captured by one of our cruisers, they are again restored to liberty. But, alas! there are thousands of vessels floating on the ocean, in which there are slaves more to be compassionated than those to whom I have referred. Your Society, however, goes on board and says, "In the name of Christ be free" [cheers]. It is a glorious thing thus to convey freedom and gospel light to those who are in darkness, misery, and death; and happy will be the results, when your labours extend to every vessel on the mighty deep. The seamen, then, instead of sitting together and talking licentious nonsense, will be engaged in speaking of the Saviour; instead of the ribald song, there will arise the accents of praise and prayer; and when the storm comes, when danger is imminent, and death stares them in the face, and each plunge in the wave seems as if it would be the last, there will be heard a voice—

"That awful God is ours,
Our Father and our love;
He will send down his heavenly pow'r,
To carry us above."

[cheers]. When the seamen have reached the shore, instead of spreading licentiousness, they will enter this beautiful building; and when that Psalm is read, "they that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," they will respond, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" [cheers]. Go on, then, in your work: every sailor is a missionary; he will carry the gospel to other shores, and thus you will hasten the day when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever" [cheers].

Mr MOORE, of Truro, in seconding the resolution, said: Standing in connexion with a sister society, and an auxiliary of your own, I cannot but feel pleasure in meeting you, because I am persuaded that union in every case is important, and in this it is delightful. Union is the pleasantness of the rainbow; it is the strength of the cable; and, if we have varying colours in the different sentiments we maintain on religion, yet, if those colours are reflected from the Sun of Righteousness, they will be manifest to others in those charitable and important engagements in which we may be found [hear, hear]. If we possess the cable of hope, in connexion with the rainbow of union, we know that it will bear us through every storm and difficulty. This has been your case; God has given you release from difficulties in a great measure, and he will grant you entire freedom in your pecuniary affairs [hear, hear]. A sailor, in my own town, to whom a tract was given, had it blessed to his mind, and, before he left the port, he sent half-a-crown, to be given to the Tract Society, as a thanksgiving for the benefit he had received [cheers]. I have five captains in my own congregation, one of whom was near to death. He had received impressions on his mind, and in what I thought were his dying hours I asked him respecting his state. He replied, "I have my cable and my anchor firm." God was pleased to restore him, and, when he was just going on his voyage, I asked him what was the state of his mind then; to which he replied, "I have as much need of my anchor in the stormy sea as I had when I supposed

that I was crossing the Jordan," and with these feelings he left the port [cheers].

The resolution was then put and agreed to.

Mr BURNET rose to move—

"That the directors of this Society having been for many years in vain seeking an eligible site on which to build a chapel for sailors in the port of London, this meeting rejoices in the providence of God leading the trustees of the Danish church to offer that commodious edifice to this Society; and that the contributions already received towards the erection of a new chapel be appropriated to the expenses of repairing and sustaining this building, and in supporting public worship in the same."

This resolution calls upon the meeting to do two things—first, it rejoices with the committee that they have had this place offered to them; and, secondly, it sanctions the appropriation of the contributions for the erection of a new place, to the repairs and maintenance of this; and I am quite sure that this meeting will fully concur with the committee in both of those objects. Some difficulty may, perhaps, exist in the minds of individuals with regard to the propriety of the steps that may have been taken to obtain this place. Without, however, going into this, I would just say to the meeting, that it was not until the former occupant had nothing to do with it [hear, hear], that this committee entered upon any arrangement with the elders who had the power of conveying it. That is quite, I take it, enough, without going any further. It is not necessary to show why the occupancy was changed. It is enough to say, it was not changed by any steps taken by the Sailors' Society. The place was unoccupied, was ready to be offered to some person or other, or some society or other, and this Society, coming into contact with the gentlemen who had the power of conveying the edifice, considered it to be, as I am sure you will all consider it to be, a most eligible place for a sailors' church, and under these circumstances we have come into possession. I should not have referred to this subject at all, were it not that the resolution points directly at it, and demands some reference to it. Whatever may be said by a former occupant in connexion with this place by the Sailors' Society, I have the authority of the solicitors of the parties to whom the chapel belonged for what I have now stated, given under their own hands, which I have myself read. You will perceive, therefore, that, without troubling you with all the circumstances of a former occupancy of the church, the committee are perfectly justified in the course they took [cheers]. They found the building in the market, possessed by no one; they entered upon a treaty with the parties who were ready to offer the building, and they became possessed of it [hear, hear]. But there is something much more important than the mere occupation of this building to demand our attention at such a meeting as this, although it is necessary that the Committee, having the public confidence, should, in justice to their work, remove any impression which for a moment might exist in any one's mind, not fully informed as to the circumstances connected with the proceedings. Leaving that matter, let us look to the object which this Society has, and always has had, in view, in connexion with its movements for the sailor. I have always considered the Sailors' Society as having claims on British liberality; which no society in existence has, or could have. I do not reckon it merely as standing among the great institutions of the day, in point of claim on British generosity; but I reckon it as having, above all the institutions, however useful and respectable they may be, a claim on British justice, to say nothing of British generosity [cheers]. Why is it that we have such a class of individuals as the sailors? For what reason is it that we take a portion of the community, and set them apart for some particular occupation, and say this portion of the community shall be severed from all their families, shall be separated from the whole brotherhood of the nation to which they belong, shall take upon themselves a species of life that not only separates them from the brotherhood of nations, but from their own families, and which denies to them the fire-side household? It is just for the purpose of exalting our own nation, enlarging our commerce, increasing our national wealth and our national fame. It is for the purpose of telling on our national literature, of acting on our national government, ships, colonies, and commerce have lifted up the British empire to the proud elevation to which it has been raised above the nations of the earth. This is the fruit of setting apart this particular class of men to which I have referred. The sailors have done all this. I do not mean to say that no one has aided in the deed. I do not mean to say that I make nothing of the commercial spirit at home, of the genius that has devised or formed plans on which commerce has been carried out to its present perfection. I do not mean to say that I make nothing of the men that have built the vessels that have been sent out; I do not mean to say that I make nothing of the minds that have struck out the improvements of navigation, by which we have traversed the seas of every nation of the earth; I do not mean to say that I make nothing of the statesmen at home that watch over the commerce of the country in all its varied details; but I do mean to say that, in all these instances, effort would have produced nothing but for sailors themselves, who are the living agents of this work in the intercourse they carry on, upon the high seas, among the nations of the earth [cheers]. Then, if we are so dependent that we must have them or go down—that our nation must change its character, draw its curtain up, and go to rest within a very narrow compass, but for sailors—if we find this must be the case, have not these men some claim upon us? Am I to be told by the narrow-hearted owner that they have their wages? Shame upon the man with such a narrow-minded calculation as this! A claim for

their wages! Could you pay them with the commerce of the country, vast as it is! I say, No. If you were to pay the sailors for all the peril and assaults to which they are exposed, for all the loss which they sustain—if you were to pay them a compensation sufficiently ample for everything they go through, you could not afford it. You would be compelled to relinquish trade altogether, and to dismiss your servants—they would be so costly. But they are taken and paid just as many other servants, in perfect safety and great comfort, are paid. They are paid a certain ideal standard, associated with men not in the highest class of life; but they are not paid according to their risks, according to their dangers, according to their labour. I am not complaining of the lowness of their wages, nor do they complain; I am only complaining of those who would tell me that they have enough when they have got their wages, because they forget that no wages can be a compensation for the condition in which these men are placed. Then, if we cannot give them wages that would be a sufficient compensation, what else can we give them? Just that which their condition prevents them from obtaining without us. We separate them from the church of Christ—we separate them from the ordinances of the Sabbath day—we separate them from the opportunities of reading which we enjoy on the earth. We separate them from the varied intercourse which we have one with another, and all classes around us—we separate them, in short, from all the privileges of the land; therefore we ought to adopt some means by which these privileges may, at least to a considerable extent, be enjoyed at sea. We ought to send with them the reading they cannot have with us—we ought to send with them the truth which they cannot receive in common with us upon the land—we ought to send with them the knowledge of that which delights our own minds with the returning Sabbath, and its returning ordinances; we ought to send with them that which will enable them to meet their dangers when the storm assails them [loud cheers]. If it should be said, Can sailors be dealt with so as to improve their character? you need only refer to the sailor who has spoken to-night [hear, hear]. Many, many years ago it would have been thought chimerical to suppose that sailors could come on a platform and address a civilised audience in great London [laughter and cheers]. To come to our capital, and, notwithstanding the multitude of speakers abounding in all quarters, and speakers of all shades and grades of oratory, notwithstanding the vicinity of the imperial parliament and all its eloquence, for a sailor to stand up and address those accustomed to all these speakers, and do it to their high gratification, is certainly a proof that sailors are capable of improvement [hear, hear]. But it is more than that; it is a proof that we have not done them justice, or else many, many sailors could have done just what our friend has done. Then let us look to the circumstances under which sailors might be placed if this society were to extend its labours—if it had a larger measure of support. Were we to see a cultivated commercial marine surrounding our coast, and from these coasts visiting all the nations of the earth; and if we saw that commercial marine cultivating its genius as well as navigating the sea, the very scenes in which that marine is often found would contribute to the lofty elevation of the seaman's mind. The man that converses with the stars, the man that sees nature in its grandest forms, the man that looks the lightning in the face, and listens to the thunder without quailing, the man that is in the habit of seeing his vessel rocked and rocked again till its masts give way before the gale, the man that stands by the pumps and thinks of the immortality that lies before him, when threatened by the gulf below, would surely be capable, were he duly instructed by the justice of those whom he so nobly served, of displaying a power of mind that would contribute largely to the improvements of home, while, at the same time, he would present a fine specimen of British mental faculties to the nation that desired to learn what Great Britain really was [cheers]. We want thus to train our sailors; to give them the means by which their minds may be thus cultivated and thus enlarged. It is our disgrace that so many of them look at those grand and sublime scenes with ignorant and unmeaning gaze, whilst, with a beauty which nature displays to them alone, they have so many means of rich and pure mental enjoyment [hear, hear]. We do not for a moment wish to tell you that we intend to make our sailors poets, to over-cultivate their sentimentality; but, at the same time, we do wish that, as scenes so noble are constantly spread around them, to give them an opportunity of employing their minds in contemplating the works of God, that their minds may rise to fellowship with the Author of those scenes, and that their resemblance to him may become more complete. But when we speak of sailors, and look at the commerce of the country and the wealth which is the result of that commerce, we ask why our merchant princes have not done more for sailors [cheers]. Look at the palaces of great London, and look at the forests of masts out of the labour of which these palaces have arisen and received their decorations; and when you have so done, look at the small contributions given to such a society as this, and I am sure you will be ready at once to say that there is here no fair reciprocity. Everything seems to be enjoyed by the commercial interests at home, nothing seems to be enjoyed, or, at least, very little, as the fruits of it by the sailors themselves [hear, hear]. Look to the sailor as an object of kindness, and look to him as one for whose interests you are to calculate on juster and sounder principles, and whilst this church is opened to the sailors do not be satisfied with this [hear, hear].

Why should not more churches than this occupy the sides of this great commercial river? Is this enough for all the sailors on the Thames?—for all the sailors that constantly visit this metropolis? No one would say it—no one would say that a place built for a few foreigners was fit to be a cathedral for the sailors of London. I look forward to the time (may it soon come!) when such churches will be found to decorate the banks of the river, and we shall justify the claims of sailors by the ready response of contributions by which these moral temples shall rise for the sailors' edification, and for the glory of God. I submit to the meeting this consideration, that every one ought, as far as he can, to increase the interests of the Sailors' Society. Do not think that you have done all when you have divided your shilling with the sailor, and given him your sixpence [laughter and cheers]. See whether there may be any way by which you may promote the great work of the Sailors' institution; and let it be remembered by us all, that if we demand of the seamen so much of their time, and if we place them in circumstances so forbidding to improvement, we are bound, by all truths that morality and justice dictate, to deliver the seamen whom we thus expose, as far as our means can deliver them, from the danger in the midst of which we have placed them. Let us reflect that the sailors have brought to us that dearest and highest of all blessings, the gospel of Christ. It was through the sailors that we received from the continent that gospel with which our life has been blessed. They were the means of giving us our places of worship—nay, the means of leading us to our worship by giving us the Word of God, the great sanction for our enlightened work; and let us give them back what they were the means of giving to us, especially when we know that religion is not like other possessions. If we give back all that we have got, yet we retain all that we have received [cheers]. If we give the gospel to those who were the instruments of supplying it to us, yet we retain all that we give. Religion, when given away, only extends itself. Let us take this course with our sailors, and let this Society secure more and more the interests, the affections, and the pecuniary support of every one of us [cheers].

Mr H. S. SEABORNE, in seconding the resolution, said: I have the happiness to be one of the representatives to this Society for the East of London, and I am greatly pleased in being able to say, that in reference to the taking of this suitable edifice for the purpose of a sailors' church, everything compatible with Christian feeling and most honourable proceeding has characterised the committee of the Society in reference to this matter [hear, hear]. It is an important fact to be remembered, and I speak it advisedly, that this edifice was offered to the Society. We trust that it will be filled with pious worshippers. The seamen have claims upon us, and while we admit them, it is our obvious duty to pray for sailors and to sustain this Society. We trust you will feel that the society has paramount claims, and that, if sailors perish, you must bear your proportion of the awful result. I am well persuaded that when God pours out his Spirit on seamen they will make the most important missionaries that the world can furnish [cheers].

Mr HOOPER then read a list of subscriptions towards the repairs and maintenance of the church, after which the resolution was put and carried.

Capt. CRAWTHORNE moved, and Capt. SCOTT seconded, a vote of thanks to the chairman.

The resolution having been carried by acclamation, the chairman briefly returned thanks, after which the Doxology was sung, and the meeting separated.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE forty-first anniversary of this institution was held at Exeter hall on Wednesday. It was respectfully attended, but the hall was by no means full.

Lord TEIGNMOUTH having taken the chair, said: You will, I am sure, have heard with very great concern, the cause of the absence of our beloved and venerated president (Lord Bexley) on this occasion. He has required me to perform the duties which would have devolved upon himself; and, however anxious I am at all times to testify my zeal to this institution, I feel myself bound on the present occasion to comply with the wishes of my beloved and venerated friend, not only by personal, but hereditary, obligations [hear, hear]. I am sure, though absent from us this day, he is present in spirit. We are met to survey the operations of the Bible Society. It will be my duty to call your attention to the report which is about to be read, and to the addresses by which the resolutions will be supported. I am sure you will agree with me, and it is no disparagement to what you will hear this day, to say, that the summary, however able, and the addresses, however eloquent, can convey but a very inadequate estimate of the direct and indirect influence of this prodigious institution. We must also feel that our responsibility for our stewardship is just proportionate with our astonishing success. But we are also aware, and we must not conceal from ourselves the fact, that we have very great difficulties to struggle with, difficulties such as often suggested the remark that such an institution as the present could never have been founded in this day, and I believe that it could not; and those difficulties which would have prevented its formation now embarrass our progress. They arise partly from the coldness and apprehensions of our friends, and partly from the opposition of our enemies. Though the Society has, to a certain extent, proceeded peacefully, I conceive I am not offering any disrespectful advice to those who may address the meeting; rather, I may say, I be-

lieve I am speaking the sentiments of the founders of this institution, of those who have filled this chair, and of the leading and influential members of this Society; and I trust it is a sentiment which will be responded to by this meeting, that we shall rigorously and severely adhere to the original principles of this institution—[continued cheering].—that we shall abstain from everything calculated to deviate from that principle; and that, above all things, we shall avoid diverting the attention of the meeting, and of the subscribers of the Society at large, from the great objects which we are assembled to promote—the vast and growing field of operations of the Society. Incidental collateral topics, local and national controversies, however exciting and interesting in themselves, if introduced among us, must tend more or less to strike a blow at the very fundamental principles of our institution [hear, hear]. I believe that the meeting will be characterised to-day by that same spirit of peace and good-will towards men, and regard to the glory of God, which have characterised its former anniversaries, and I earnestly express a hope—in which I am sure you will all concur—that what is said and done this day may contribute, by the blessing of God, to stimulate the zeal and animate the prospects of the friends of the Society in all parts of the globe. I shall now call on our Secretary to read the report [cheers].

Mr A. BRANDRAM then read the report, which detailed at great length the operations of the Society in various parts of the world. The total receipts of the past year amounted to £81,404 7s.; the expenditure to £85,817 15s. 9d.; the total issues at home and abroad were 915,811 copies.

The Bishop of NORWICH being compelled, by a pressing engagement, to leave the meeting, wished, before doing so, to express his attachment to the great cause which had been dear to his heart for many years, being one of the oldest members of the Society. The apples of discord had been scattered abroad, but they had become like the rose of Sharon, spreading its sweet perfume over every region of the world [cheers]. He trusted the Society would go on in the same prosperous way which it had hitherto done. He was a friend to the principles on which it was founded, which brought those of different denominations, not into an arena of discord, but of peace; and it was something if, on one day out of three hundred and sixty-five, Christians could meet together in amity and unanimity [cheers].

The Bishop of CHESTER said: I am always happy to undertake any task which may show my continued attachment to this Society; but I feel it is a task which is difficult even from its very easiness. It would neither be possible for me, nor gratifying to you, were I to attempt to retrace the facts recorded in the Report. Were I to attempt such a task, it would be something like an artist who, on one of those days of alternate sunshine and cloud so common in our land, was to attempt to paint the gleams that were successively passing before him in the landscapes. Before he could prepare his colours, or arrange his pencils, the gleam is gone from one spot, and is seen elsewhere. And so with our Report. There have been beautiful gleams, but, whilst attempting to catch them in one place they are gone, and appear again in another [cheers]. A day or two ago, when thinking of the task I had to perform, I accidentally glanced upon a book, recently published, called "The Churchman's Theological Dictionary," and my attention was directed to the words, "British and Foreign Bible Society." I was much pleased to find a Society to which I had been attached for so many years in such good company [laughter]. The version given of it was in these words:—"The British and Foreign Bible Society—an association of persons formed in the year 1804 for the object of printing and circulating the Bible in all languages. As persons of all creeds are admissible, no tests are required." Here, at once, I thought, was food for reflection. Here was an association of persons, not met for private purposes, totally free from all party interests, associated together for the purpose of printing and circulating the Bible, without note or comment. This book of God has been granted to me, but there are multitudes of my fellow-creatures for whom it is equally needed, but who are not by it equally blessed, and it must be the will of Him who has revealed this book, that it should be made known as widely as the bounds of man's habitation are extended; for He has told us in that holy word, that he wills that all men should be saved, and come to the knowledge of the truth; and if he wills that they should come to the knowledge of the truth, he must surely will that the truth should come within their knowledge [cheers]. This Society has now become almost a part, I might say, of the constitution of our country. We can scarcely look into a family of wealth or distinction, but we find some or other of its branches engaged in this work; and I believe it to be not only the glory, but the security of our country, that so many persons are found associated in this blessed cause [cheers]. But I find it was founded more than forty years ago, and wide must have been the important results effected by its operations. Some of these results are visible to all: in 1804 the word of God was accessible to one-fifth of the great family of mankind, through the medium of about forty translations. It is now accessible to three-fifths, through the medium of 160 translations [cheers]. I then come to the concluding part of this description, which I think may require some correction, for it is said that, being open to all sects and denominations, no tests are required. This may be literally true, but, in my opinion, one of the strongest tests that can be given is required of every member of this Society. It is required that he shall be willing to circulate the Bible without note or comment [cheers]. It is asked of him, Have you so much of confidence in the word

of God that you can trust it to all who will receive it, believing that it conveys those truths through the power and the Spirit of God which accompanies its faithful reading, which show the way of salvation? And again: Have you so much desire for the salvation of man, that you are willing he shall find that salvation in the Bible within or without that particular branch of the Christian church to which you individually belong? This test I conceive to be applied to every one who becomes a member of this Society, and I know not that a stronger or more scriptural test could possibly be applied [cheers]. It certainly will not be supposed that I, to whom there has been appointed, in the providence of God, the important office of ordaining those who shall interpret Scripture and enforce it, should undervalue human teaching. Neither would I speak slightly of creeds or articles. I believe them, in their proper place, to be highly useful, and to have the sanction of antiquity; but, at the same time, I think it very important that there should be a society which should both maintain the sufficiency and declare the supremacy of the Bible itself [cheers]. We know well that there are countries in which those who should interpret the Scriptures do in truth pervert them for their own purposes; that those priestly lips which ought to keep knowledge for the benefit of the people, keep it back for their own interests [cheers]. We know that there are countries where even the creeds and articles, instead of being safeguards of truth, are the vehicles of error, and, consequently, we are glad to think that this Society should be constantly furnishing proofs of that which it is most strange men should ever have doubted or denied—but which, nevertheless, in these strange days, has been both disputed and denied—that the word of God is able to make men wise unto salvation, through faith which is in Christ Jesus. [The right rev. prelate resumed his seat amidst considerable applause.]

Lord GLENELG, in expressing his continued allegiance to the great and glorious cause which they had met to promote, said: There was a time when it might have been suspected that some of its supporters might have deserted its standard. There have been times of difficulty and danger—when the heavens were dark and the stones were rolling around us, and there were not wanting those who did yield to those circumstances; but, I venture to say, they have been the greatest losers by that cause [cheers]. Like the general at the head of an army when going to battle, our language has always been, Let those who flinch from our cause abandon our ranks—we ask for no flinching, half-hearted, trembling supporters; we require warm hearts, and strong hands, and determined resolution; we ask for those who are devoted to the cause under all circumstances, because they believe it to be founded on the loftiest of principles, because they believe it to be a cause connected with the most endearing and sublime interests of human nature—connected with all that is glorious in this world, and all that is immortal in the life to come. It has been well said, that these anniversaries afford a delightful spectacle. They are, indeed, scenes peculiarly acceptable to those whose avocations do not permanently mix them with practical subjects of this nature. They are of the highest importance, because they rekindle and re-excite those feelings which are too apt to be cooled and deadened by intercourse with the world. When after some interval we enter these walls, many of us come with feelings which seem to us cold in comparison with those which we once experienced. We remember the ardour and enthusiasm with which we once entered upon the service of this institution. But when we hear a report like the present, the most dead must be excited to life, and he who before breathed only a gentle wish for success, must now pour forth his feelings in warmest prayers for continued prosperity [cheers]. But there is another important advantage connected with these annual meetings. It is, that here we have the great principle of publicity; it is open and conspicuous to the eye of day [hear, hear]. However well this institution might be conducted by its own officers, still, if there were not one period in which all these proceedings were laid open to view, even this institution would not long retain its purity. But there is a still higher cause of publicity. Our course has been luminous and brilliant. We desire to challenge the observation of mankind, we are not ashamed of our cause, or the means by which we pursue it. We have not lacked those who have come forward to oppose us. We have been glad to receive their opposition, that we might refute it. But to some of the charges that have been brought against us we must plead guilty. We believe that the Word of God is enough for the salvation of man—that the arm of Omnipotence requires not the puny aid of mortal sufficiency [hear]. In one word we plead guilty that, after the manner which they call heresy, so we have worshiped the God of our fathers [cheers]. One delightful part of these proceedings is, that, for a short time at least, we can escape from the cares and the sorrows of ordinary life. Every day is marked with some sad visitation; every day—from the cradle to the grave—tells that we are mortal: that our friends and those we love are mortal; and how, in the midst of that constant and painful impression, can we forget that sorrow and pain reside in this world. But here we may, for a time, forget these sorrows in higher considerations. Here, also, we may forget those miserable disputes which distract human nature; and all the wretched hubbub of politics. Here we may enter upon a higher atmosphere and breathe a purer air. Here we may indulge the thoughts which belong to the better part of our nature, and lose ourselves in those contemplations, which, though they border on the extreme of imagination, are yet supported by the most undoubted realities [cheers].

Still more. Here it is that those who agree in the essential parts of Christianity, may, for a time, lay aside their minor differences, and mingle together upon common ground [cheers]. Here it is, that those who believe in the same God—who rest on the same Redeemer—who kneel around the same cross, may meet with joy and fellowship; may forget those distinctions, which, after all, but belong to this earth, and which we shall leave at the threshold of heaven; and may breathe some of those odoriferous gales, which, we are told—

"betray their breath,
And whisper whence they steal their balmy spells"

[cheers]. At this moment, too, we are united with millions throughout the habitable globe, who possess the same spirit, who offer the same prayers, who aspire to the same salvation, and who trust in the same Redeemer [cheers]. Such is this institution, and such is this arena, the arena of talent and piety, and, above all, of charity; and that charity, which, beginning with this earth, directs her steps to heaven, where shall ever abide these three—Faith, Hope, and Charity, but the greatest of these is charity. I cordially second the resolution.

The resolution was then put and carried.
The Bishop of CASHEL moved:—

"That this meeting desires again to record its deep sense of the goodness of God, as displayed in the success which continues to attend the Society's labours; and, at the same time, recognises in the existing circumstances of our own as well as foreign countries, an increase both of obligation and encouragement, to prosecute its work, in the spirit of faith, and charity, and hope."

I have been for thirty-five years out of forty of this Society's existence one of its admiring friends. I feel it has been doing the work of God, and have, therefore, ever been constrained, let who would speak against it or desert it, to be its advocate [cheers]. I value its two great principles—first, the sufficiency and supremacy of the Holy Scriptures [cheers]—and secondly, the union of all of every name that have been led to value that good book and to further its circulation [cheers]. No one can but grieve at the many little trifles which separate Christians one from another, and, therefore, everything which has a tendency to bring them together, we should value and love [loud cheers]. But if I have ever valued this Society in former times, I now desire to hold fast to it more than ever. I conceive that, in the present circumstances of the world, when everything is changing and when principles seem to be fluctuating and moving, it is more than desirable that we should fix our eyes singly upon that book which, like its Divine master, is the same yesterday, to-day, and for ever—and, in the same proportion, should we esteem that Society which seeks to give the Bible to every creature under heaven [cheers]. There are, indeed, opponents to the Society and to its principles, as there were opponents and enemies to our Lord and Saviour; and, as he said to his disciples, so may we say, "Marvel not if the world hate you—it hated me before it hated you." The report, speaking plain language, tells us of two great classes of opponents—Infidelity and Popery; and it is with great satisfaction that I have listened to the cheering accounts of the triumphs of truth in the hands of this Society over both these opponents; how infidels have been silenced and Roman Catholics converted by the reading of the Bible [cheers]. I honour this Society for what it has done for us in Ireland; for the liberality with which we have been supplied with the scriptures of truth, not only in the English language, but also in the savage language of the poor Irish themselves. I have the privilege of being able to state that the word of God is getting free course and being glorified—it is doing its work, and is drawing many out of ignorance, superstition, and idolatry [cheers]. In one part of the county of Kerry, 800 Roman Catholics have been converted by the reading of the scriptures; and there are many hundreds and thousands besides in Ireland, to whom the scriptures are being equally blessed [cheers]. One part of the report speaks of imperfect versions, and of their being able to lead men into the truth. Why, we must all admit that there is no such thing as a perfect version in the world. Our own version is not perfect, but it is sufficient; and so I would say of the Douay version. The Roman Catholic church knows perfectly well, not its perfection, but its sufficiency; and, therefore, they will not let it be circulated. I should be very glad, though I might differ from some of my friends, who would think me semi-popish for it, to join with any persons to circulate the Douay version [hear, hear]. I should be most happy to open St. Paul's Epistle to the Romans, in that version, and to ask a Roman Catholic whether the doctrine that he finds there is most like what the Roman priest gives him from the altar, or what the Protestant minister, whether Episcopalian or Dissenter, would give him from the pulpit? [cheers.] He would find there nothing about purgatory or penance—nothing of going to the mother of God instead of the Son of God—nothing of relics or old bones, or any of those things; and, therefore, I would gladly join in circulating even the Douay version amongst the Roman Catholics [cheers]. There is a great struggle going on in Ireland now for scriptural education—there is a desire not to be shackled or tied down from freely offering to the rising generation the word of the living God; and I consider it an honour to the established church in Ireland that, out of 2,000 ministers, in spite of all the influences and of all the power that is on one side, 1,700 of them have put their hands to a paper, saying they will never join in a system of education which does not allow them freely to put the word of the living God into the hands of the people [loud cheers]. It may be in the will and providence of God to allow the scaffolding of the established church to be swept from under her, but I trust that, when that happens, she will die not disgraced by her

having joined with Popery in keeping the scriptures from the rising generation [cheers]. In the scriptural schools in Ireland, there are now 103,000, of whom 33,000 are Roman Catholic, who, in spite of all the opposition of the priests and of the influence of the National Board come and read that word which is able to make them wise unto salvation [cheers]. There are many in Ireland warmly attached to the principles of the Society, and who look to the circulation of the scriptures in that country as the great means of benefiting the people, and uniting them in the bonds of peace and love. It is not the propagation of false views that will ever produce a union in that country; if there is to be union, it must be union upon truth, and there is no truth except it be the word of the living God [loud cheers].

Dr CODMAN, representative of the American Bible Society, moved—

"That this meeting desires again to record its deep sense of the goodness of God as displayed in the success which continues to attend the Society's labours; and, at the same time, recognises, in the existing circumstances of our own as well as foreign countries, an increase, both of obligation and encouragement, to prosecute its work, in the spirit of faith, and charity, and hope."

The resolution was seconded by WILLIAM ALERS HANKEY, Esq., and carried unanimously.

Dr CUMMING said that he rose to express his great delight at the Report which had been read. In listening to it he had been deeply impressed with the fact that, repudiate the institution who might, God had bowed the heavens to bless it. Allusion had been made to some of the translations which had been circulated. He had compared the Douay Bible and Rheims New Testament with the authorised version, and in ninety-nine and a half instances out of a hundred they agreed in all important points. Indeed, in some instances, the Rheims New Testament was the most beautiful of the two. In the passage in Hebrews, which ran thus, "Christ made an end of sin," in the Rheims Testament it was translated, "He exhausted sin." In the close of the book of Revelation it says, "Blessed are ye that do his commandments, that ye may have right to the tree of life;" in the Rheims version it is more beautifully, and more correctly according to genuine and ancient MSS., "Blessed are they that have washed their robes in the blood of the Lamb, that they may have a right to the tree of life." The church of Rome, in the first century, was very different from that of the nineteenth; and the opposition of the Pope of Rome to this Society was one of the greatest proofs of its value. His Holiness, in his late encyclical letter, had said that this Society had had the audacity to circulate the scriptures without note or comment [laughter]—that it had given the Bible to loquacious women [laughter and loud cheers]. How his Holiness became acquainted with the supposed fact, that ladies were loquacious, he (Dr Cumming) could not tell. He was not a man with twenty or thirty grandchildren; he could not have derived his knowledge from that source. Had he, then, acquired it by tradition? [laughter and loud cheers.] The inspiration of the word of God was proved by the miracles it recorded—the prophecies it contained, especially those referring to the Lord Jesus Christ. Another evidence arose from its contents. The reason why they did not sufficiently appreciate the Bible was, that they did not study it long enough. The more they knew it the more they would love it, and feel it to be the power of God unto salvation. They could produce external and internal evidence of the inspiration of the Bible; but the best proof was the believing, happy, and holy principles it produced. But his Holiness told them that the moment they got the Bible they fell into disputes and divisions. He admitted it; but they did not differ about the bread, merely about the form and shape of the basket in which it is contained. Had they no divisions in the church of Rome? If Peter were to appear on earth, and there were to gather around him the Franciscans, the Dominicans, the black, the white, the blue friars, and the Jesuits, he would say to them, "Gentlemen, I know you not. The Bishop of Chester I know, the Bishop of Cashel I know, Dr Cumming I know, but I do not know you" ["Hear, hear," and cheers]. The difference, however, is not in the book, but in the hearts of those who read it [hear, hear]. The Bible is a book of the greatest glory; it runs like a stream in a desert land; its waters in the skies, its fountains in the bowels of the earth. It has rolled on century after century, over acre after acre, clothing it with verdure and beauty, reflecting all the glory of the sky above it, and diffusing "whatsoever things are pure, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report around it" [cheers]. Every mitre on the platform derives its greatest glory from the Bible—Magna Charta its claims—the throne its stability. It plants in man's heart the halo of joy and immortality; it exerts in man's conscience the claims of right and wrong; it is the standard of Christianity wherever it is unfurled. It reminds me of an ancient church, never to be forgotten. The Jews turned aside from the fountains of living waters, and had recourse to the broken cisterns of human tradition; the result was, that a Barabbas came, and they said, "Let him go!" But when the Lord of glory came to his own, they said, "Away with him! away with him! crucify him! crucify him!" [cheers]. The result of a preference for tradition to the word of God was, that soon the Roman armies gathered around foredoomed Jerusalem; the fire-brands of the soldiers blazed amid the carved work of the sanctuary, the altar was overturned, the glory was quenched, and Josephus tells us, when he records the "Ichabod" that rests upon it, that it is an evil and a bitter thing to make void the word of God by the traditions and commandments of men [cheers]. It was when they had lost their way to the fountain

streams that they were contented with the dirty puddle. The Bible was found in all places—gave names to children, and cheered the bed of death. It would never be expunged; it would be hailed in all lands, and be the ornament of the abodes of men. It would be translated into every language; its music would charm great capitals, and be heard in the busy hum of the lowest abodes of human life [cheers].

Dr DIXON briefly seconded the resolution.

Mr GEORGE SMITH rose and said: At this advanced hour of the day I will not detain you long; and, if I stood here in my simple capacity, as a private friend of the British and Foreign Bible Society, or as the pastor of the church with which I am connected, I should simply content myself with reading the resolution and sitting down. But, when I remember that I am here as the representative of a number of churches of one Christian denomination, from the beginning closely connected with this Society, and firm and unwavering in their attachment to it, I feel that I should not be doing my duty if I did not offer a few words in approval of the spirit and object of the Institution. I feel that there is much propriety and appropriateness in a humble dissenting teacher appearing on the platform with the noble prelates of the land. I feel that, in the advocacy of this Society, it is proper that the Congregational pastor, as well as the diocesan bishop, should be united, hand in hand and heart in heart, in promoting the great object to which it is devoted. I feel that a denomination that has given you a Dr Morison and a Dr Milne to do your work—a denomination which has been the means in the hand of God of raising up a Moffat for Africa [hear, hear]—and given you the lamented John Williams for the South Seas, whose labours you have embodied and perpetuated—that such a denomination ought not to be unrepresented upon this most important and interesting festival [hear, hear]. When I look at the primary object of this Society, which is to give the Bible, without note or comment, to every person capable of reading it and willing to receive it—when I remember the catholicity of its spirit and aim, meeting, as it does, on a platform so wide as to embrace the whole church of God, without the compromise of a solitary principle or point of Divine truth—when I think of the efficient way in which its operations have been centred in this great metropolis, and ramified in all the provinces of this mighty empire, and is going forth with its benevolence to the ends of the earth—when I remember the large amount of success with which it has pleased God to crown it and to bless its labours, I feel that it has a claim upon my warmest affections—that I am laid under obligations to sympathise with it in all its sorrows, to pray for its growing prosperity, to do any little thing I can, within the compass of my power, to aid its onward design—the regeneration of the world, the producing of glory to God in the highest—on earth, peace and goodwill towards men [hear, hear]. There has been, in the Report read, and in some of the speeches which have been well delivered, sundry references to the trials, the difficulties, the discouragements, with which the Society has had to contend, and we need not wonder that it should have met with opposition; it is the very kind of thing that might have been looked for, judging from the characteristics of society, as well as from the kind of reception that everything good and holy and blessed is destined to meet with in this world. But the trials with which this Society has had to contend have been of such an order as have tended, not to uproot it, but rather to cause it to strike its roots deeper and wider—while it has spread its ample branches, and multitudes have been found to sit beneath its blessed shade. And, if the trials and difficulties with which it has had to contend have led its friends to the cultivation of a greater humility—to a more simple dependence on the Spirit of grace and supplication, without whose aid even the Bible itself will remain a sealed book—for without Divine grace even the letter will kill and not give life—if these trials have united its friends still more closely than they were before, and have awakened in their hearts the disposition to put every crown at the feet of the Redeemer, and to give him the glory—then they have not been in vain, but have turned out rather for the furtherance of its glorious objects [cheers]. I think there is very much in the past history of the Society that might well encourage its friends for the future. And here, lest I should forget it, I will venture, in a parenthesis, to read the resolution:—

"That the thanks of this meeting be given to the treasurer and committee for their attention in conducting the concerns of the Society; that the Treasurer be requested to continue his services; and that the following gentlemen be the committee for the ensuing year, with power to fill up vacancies."

The adoption of this resolution will be an open acknowledgment of the fact that our work is not yet done—that "Onward!" is yet to be our motto. It was the sentiment of the great warrior of ancient times, "Nothing is accomplished while anything remains to be done;" and this must be the motto of the British and Foreign Bible Society [cheers]. Our career is still to be an onward one. There is a multitude of people—speaking of the beings in our own country—who must have the word of God put within their reach; and how did my heart rejoice to hear that, henceforth, this great Society, cheapening the bread of life, and bringing it down to the wants of all the community, will give a Bible for 10d., and a copy of the New Testament for 4d., to be read and appreciated by the poor. Hateful as monopoly may be in any one thing, it would be far more hateful in reference to the book of God [cheers]. Monopolise the light of heaven; monopolise the running stream; monopolise the bread that perishes; but do not attempt to monopolise the word of God, which en-

dureth to everlasting life [cries of "Hear, hear," and cheers]. Freely ye have received it; freely shall ye give it. While there is a mind capable of appreciating it, that has not yet received it; while there is a heart capable of loving it, that has not yet been brought within its reach, the work of this Society will remain unfinished; and while tribes are springing into being, and waiting for their instruction, in remote parts of the world, who demand to read in their own tongue the wonderful works of God, the work of this Institution will still be an onward one; and in due season we shall reap its eventual reward, if its friends faint not [cheers]. A great deal has been said incidentally about Christian union. I think, if there be one platform in the Christian church that might constitute the rallying point for Christian union, it would be the platform of this Society. How is it that it is not supported as it ought to be? How is it that the thirst felt for this Institution is not equal to what we think its claims would justify? I verily believe that it is too catholic for the age in which we live. I think it has gone fairly ahead of the spirit of churchmen and dissenters. Here and there you will find a man who will get up, and not be ashamed of it, in the sunshine and the storm. Such has been the case with the gifted and holy men who have spoken to-day. We shall find parties, both in doors and out of doors, speaking well of it, and giving it their warm and cordial support; but, alas! for the greater part of them. We are too sectarian to love it; we are too bigoted to get up and work for it in all companies; and it is now, what it was in past times, ahead of the spirit of the age [cheers]. It is well that we should have something ahead of us, that we should have some controlling power; and if we have not quite come up to it, we may look at it to admire it, and to be imbued with its catholic and Christian spirit [applause]. It remains for us to determine whether the pressure from without will not presently unite us within. It remains to be seen whether the storm gathering in the political horizon, and perhaps in the horizon of the Christian church, will not unite "the sacramental host of God's elect," so that it may present one united phalanx to the common foe [hear, hear]. The fathers and founders of this and kindred institutions said that bigotry was dead, and when they founded them, and met in their early anniversaries, they were always burying bigotry; they sung the requiem over him; they buried him with all due honour, and solemnity, and triumph; but, alas! I fear that bigotry has been resuscitated, that he has again come out of the grave, that new life has gone down into him; or that, by a galvanic putting forth of a spasmodic effort, he is now in the unnatural position of attempting to divide the followers of the Lamb [cheers]. It will be for us to determine whether the opposition of the world—whether the two-fold influence alluded to to-day, of infidelity on the one hand, and Popery on the other—will tend to unite the church of the living God. I think that this great Society will constitute the rallying point for all that is truly and Christianly liberal—for all that is catholic, not Roman [hear, hear], but Protestant—for all that is genuine in benevolence, expansive in feeling and holy desire, on the part of that universal church which the Saviour has bought with his most precious blood [cheers]. There is that in the past history of the Society that may encourage us in reference to its onward career. Allusion has been made to-day to the time when it was very feeble, and there was a time when, like the cloud rising from the sea, described by the eye of the prophet's servant, from the top of Carmel, to begin to cover the heavens, it was no larger than a man's hand. But it has gathered to itself kindred elements; it has diffused its hallowed influence upon the face of the earth; and "instead of the thorn there shall come up the fir-tree, instead of the briar the myrtle-tree, and it shall be to the Lord for a name," and these moral miracles "for an everlasting sign that shall not be cut off." The work of moral regeneration, thus begun, shall be carried on till earth shall become a type of heaven. We have had allusions made to the progress of light, and this Society, like the light of the morning, has increased more and more unto the perfect day. It has irradiated the tops of the hills; it has gone down into the depths of the valley; and, like the fulness of God, which fills nature with its light, penetrating every land, going into every dwelling, and at length filling every eye, I anticipate the period when the light of biblical truth shall shine into every land [cheers]. I apprehend that we are laid under obligation, at the present moment, to do all we can to circulate the word of God. What openings are presented in India, in China, and even in Ireland, and upon the continent of Europe! I look at that great monster evil, the Roman church, and I feel that there is as much need for contending against it now as there ever was. I hold that it is unchanged and unchanging. I have no sympathy whatever for what I deem the false liberality prevalent in many parts of the country, and in some of the high places of the land. I can only speak of her as the mother of harlots, drunken with the blood of the saints of God. I am not ashamed to avow myself a dissenter, but I put before my dissentism my Protestantism [cheers]. And in avowing myself to be a Protestant dissenter, I recognise a principle for which many men, "of whom the world was not worthy," have suffered imprisonment, banishment, and death even in this country [hear, hear]. Is the Roman church changed as it regards its superstition? Witness the fact that on Good Friday, in the present year, the Archbishop of Paris, a man of learning and philosophy, could actually be found, in the cathedral of Notre Dame, in the presence of some 7,000 or 8,000 persons, presenting all the sacred relics, and causing the multitude to bow down and receive a blessing

from them [hear, hear]. The relics were of this order. There was presented to the view of the people a piece of the real cross on which the Saviour of the world expiated human guilt, the three nails—something like tenpenny nails—that fixed him to the tree on which he bled and expired, and what were said to be the identical thorns that were used in crown that encircled his brow [hear, hear]. This took place in the midst of France, in the middle of the nineteenth century. Oh! for another Luther like him of the sixteenth century [cheers]! Look at the power of the church of Rome in keeping your agents, at the present moment, out of Spain and Portugal. Look at its power and spirit in persecuting Dr. Kallej in Madeira, for simply teaching Protestant truth. Look at the deserted homes, the blood-stained shores, the persecuted queen, the broken-down sanctuaries, and uprooted fields of Tahiti, once like the garden of the Lord [cheers]. Is there anything in the circumstances that are passing before us that calls on Protestants, without faction and without compromise, to unite together? Let the friends of Protestant truth rally around this noble institution, pray for its prosperity, and contribute to its onward glory [cheers]. Without assuming the spirit of a prophet, I would glance into the future state of our own country—this country endeared to us by so many precious ties, recollections, and associations. I believe that there is nothing but the increasing circulation of God's word, under the divine blessing, that will meet the wants and circumstances of society as they are now found. Every age has its own peculiar character, and there is stamped upon the present some peculiar features. One is the desire for education. The people will and must be educated, and you might as well stand on Plymouth breakwater, and forbid the Atlantic to roll in, as to stand in contact with the tide of knowledge and forbid it to flow upon the people [hear, hear]. It is important that the tide should be regulated by Christian principle, that while the fountains of knowledge are open, they may not be tainted and poisoned with infidelity and superstition, but that they shall be sanctified and rendered pleasant and healthful by the application of divine truth. I know of nothing that can counteract the evils that are within or without us so effectually as the word of God. I would put Popery and infidelity down, not by persecution, fines, banishment, or imprisonment, but by the spread of enlightened principles and the diffusion of holy truth. The future prosperity of this country is closely identified with the circulation of the scriptures. I know there are statesmen who talk of the wooden walls of Old England, and the martial prowess of the country, and who are accustomed to talk of preparation for war. Perhaps it is well to be in a prepared state, though, as an Englishman, I reciprocate all the kind sentiments uttered by our American brother to-day respecting the perpetual amity and peace of the two countries [hear, hear]. War with America might be ruin to England, and war with England might be ruin to America; but in case of anticipated danger I should have much more confidence in the prevalence of sound Christian piety, than in military pomp and naval power [cheers]. I think of Rome trodden to the dust, and her glory departed. I think of Greece, now living Greece no more. I think of Tyre and Sidon, whose merchants were princes. I think of Egypt with its wealth, and Babylon with its enormous population—where are they? They have all departed, and "like the baseless fabric of a vision, left not a wreck behind." And what shall prevent this country from a similar fate? I have confidence in this one thing, and this only. In our midst, we have the word of God, and while we retain it, and love it, and practise it, our country will continue, nay, will increasingly become what she now is, in a happy and blessed degree, the wonder and the admiration of the civilised world [loud cheers].

Mr KUNTZE, of Berlin, seconded the resolution, which was then put and carried; and after a vote of thanks to the Chairman, the meeting separated.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Saturday, the 3rd inst, the anniversary meeting of this society was held at Exeter Hall. At the hour appointed, twelve o'clock, the great room was crowded in every part by a respectable audience, of whom a large proportion were ladies. It was impossible not to observe the strong anti-Maynooth feeling manifested by a vast majority of those assembled. Every expression condemnatory of the grant was immediately caught up by the meeting and loudly cheered. There were even a few hisses when Lord J. Russell entered, but they were immediately drowned in the cheering with which this undeviating supporter of this institution was hailed by the great body of the meeting. There were on the platform besides the chairman (Lord J. Russell), Lord Howick, Sir George Grey, Lord Ebrington, Mr Hawes, Mr Hindley, Mr Samuel Gurney, and Dr Campbell.

The report contained the following information:—It appears that 700 boys and 300 girls were admitted during the year, and that the whole number in the schools were 823 boys and 500 girls. The total number from the commencement 44,626. The number of students in the normal school were 267 young men and 154 women. Of these 99 were passed on from last year, and 272 received since that date; 264 had been appointed to schools, 36 had withdrawn from ill health and other causes, and 71 were on the books on the 1st of April. Amongst those who had been instructed 20 were Wesleyans, 68 Independents, 20 Calvinists, 33 Baptists, one Moravian, one of the kirk, and one of the free church of Scotland. All these met every Sunday morning in a Bible class, and not only was there no misunderstanding amongst them in religious matters, but there was undisturbed harmony, and they appeared to be knit firmly in the bonds of fraternal and Christian affection.

Of 154 in the training school for young women, 144 had been appointed to schools. There were 204 new schools, and 30,000 additional children received instruction, at a cost of from £15,000 to £20,600: 52 of these schools were in the mining and manufacturing districts, 83 in market and borough towns of the agricultural districts, and 22 in Wales. On the offer being made by government, of a sum of £750 for normal schools, the committee stated that they were determined never to accede to any arrangement calculated in the slightest degree to fetter the freedom of the institution. The government ultimately placed the above sum in the hands of the committee unfettered by any condition. The Report then adverted to foreign schools in connexion with the Society. The prospects in Jamaica were by no means cheering, either as to regularity of attendance, or to the promptitude of parents in availing themselves of the advantages offered. However, 100 were now brought to read the scriptures, and there was a hope of this number being increased. Letters from Western Africa expressed great satisfaction at the manner in which teachers of colour, who had been sent out by the Society, had conducted the schools. The report concluded by saying that, great as the exertions of the Society were, they were utterly insignificant when compared with the vastness of the work which remained unaccomplished. The state of the gaols bore fearful testimony to the ignorance still prevalent. Of the criminals in Berkshire one-third were unable to read. In Cambridge and Staffordshire, one-half. In Essex, one half. Of 212 convicted prisoners, 48 were never at school, and only 36 were at school above six months. In Sussex (so we understood), of 877 persons, 141 did not know the Saviour's name; 498 just knew his name, and no more; 179 had a confused acquaintance with his history; and only six per cent. had any reasonable knowledge of the Christian faith. The report congratulated the Society that they had now many fellow labourers in the glorious work in which they were engaged. The amount of subscriptions was then announced at £16,393 7s. 2d., and the outlay left a balance in hand of £252 10s. 3d.

Excellent speeches were delivered by Lord J. Russell, Sir George Grey, Lord Ebrington, Lord Howick, Dr Lushington, Dr Burt, several ministers of the gospel, and others.

Lord Stuart, M.P., moved a vote of thanks to the chairman.

Mr BURNET seconded it. He was glad to see the noble lord in the chair—a volunteer supported by the "voluntaries" [laughter]. As to the attacks made elsewhere on Exeter-hall he could only observe, that honourable gentlemen sometimes, in the heat of debate, lost their best friend, their temper, (a friend the noble lord stuck to closely, though they could not give him credit for everything else) [laughter]—and made use of remarks which they subsequently explained by saying "they did not mean it." Now they do not mean what they say about us, and if you meet them at the hustings they will tell you so [much cheering and laughter].

The resolution passed amid loud cheers.

In acknowledging the vote, Lord John Russell said—In seconding the vote of thanks to me Mr BURNET has done me the honour to say that I keep my temper, though on some occasions I have the misfortune to differ from him in opinion. With regard to those differences, this is not the time to state them, for in the object of the meeting Mr BURNET and I are entirely agreed. But allow me to say that on any occasion where my opinions and conduct are called in question, though I trust I shall keep my temper, still I hope I shall have the firmness not to shrink from the assertion of any opinion which I conceive I owe to my fellow-countrymen [loud cheering for some time].

The meeting soon after separated.

CHURCH MISSIONARY SOCIETY.

The annual meeting of the members and friends of this Society was held on Tuesday, in Exeter hall, which was completely thronged in every part.

The Earl of CHICHESTER, president of the Society, took the chair at ten o'clock, supported by Lord Glenelg, Viscount Sandon, M.P., Lord Ashley, M.P., Sir R. H. Inglis, Bart, M.P., Sir George Rose, Bart, M.P., Hon. Baptist Noel, Mr McNeile, Mr Stowell, the Bishop of Cashel, Professor Scholefield, &c.

The proceedings having been opened by prayer,

The CHAIRMAN briefly addressed the meeting, pointing out the necessity for increased efforts on the part of this Society, the field of missionary labour having been extending from year to year. So long as any portion of the globe was left without the inestimable advantages of religious instruction, so long the Society should persevere in its excellent work.

The SECRETARY then read the Report, which gave an extensive sketch of the Society's operations in various parts of the world during the past year. A description of the labours of the missionaries in New Zealand, Western Africa, British India, and China, occupied a large portion of the Report. In China, the French missionaries had shown great zeal for the propagation of Papist doctrines, having an establishment of ten bishops, four assistants, and 144 priests. The missionaries sent out by this Society had, however, experienced a hospitable welcome from the Chinese authorities, who expressed an earnest wish that the people should be instructed. During the last year, the number of communicants had increased from 500 to 10,000, more than had been gained during the last thirty years. The Society had at present ninety-eight stations, and others were contemplated. The total income of the past year was £105,249 13s. 7d., showing an increase of £925 over the former year. The maximum expenditure was fixed at £92,000, being £5,000 more than that of the previous year.

Sir R. H. INGLIS, Bart, moved that the report be received. The hon. baronet said, that there were two or three facts stated in the Report which were worthy of special attention. He alluded more particularly to the field opened up in China for the pro-

secution of missionary labour. By the triumphant arms of England, that great empire had been thrown open to commerce, but nothing had been attempted by the state to extend to the vast population of China the advantages of civilisation. England had neglected the opportunity of introducing Christianity amongst the people, leaving the performance of that solemn duty to a less favoured nation. He rejoiced, however, to find the Church Missionary Society had made some progress in that direction [hear, hear].

The Hon. B. NOEL seconded the motion. Much as had been done, far more was left undone. He regarded with a feeling of painful interest the state of British India, that important appendage to the dominions of the British Queen. It should be the policy of England to govern India in a spirit of peace; to raise the population of that vast empire to an equality in civilisation with ourselves. Then, indeed, India would confess, that a union with England was the brightest—the happiest era of her history.

The Report was then adopted, and the committee for the ensuing year appointed.

Lord ASHLEY said, he came forward at the request of the committee to move the next resolution, which affirmed a most important proposition, namely, that it was the duty of Christian men to extend the field of missionary labour. There could be no doubt whatever, that this was the only means by which civilisation could be spread abroad, and it was the only means of evangelising the world. The Christian public were, therefore, called upon to aid the Society in the furtherance of that great object. It asserted a principle as strong, and far more sacred, than that which animated the Church of Rome; it was, in effect, a propagandism to extend the empire of God, not the empire of the Pope [cheers]. The noble lord concluded by moving—

"That this meeting, contemplating the steady advance of the Word of God, in the missions of the Society, and especially the consolidation of the rising churches in Sierra Leone, in Tinnevely, in Krishnagur, and New Zealand, and the commencement of a native ministry out of those who have been trained from their youth in Christian habits, and nurtured in the bosom of a native Christian church, would express their humble gratitude to the great Head of the Church for the honour he has put upon its instrumentality, and record their acknowledgment of their entire dependence upon his Divine guidance and blessing for the fuller development and blessed work so happily in progress."

Mr H. V. ELLIOT, of Brighton, seconded the motion, which passed unanimously.

Lord GLENELG moved the next resolution:—

"That the advanced state to which the missions of the Society had been brought, through the signal blessing of Almighty God upon the labours of its missionaries, forms a powerful claim upon the church at home for greatly enlarged exertions to meet the increased demands of the missions, and more especially to supply a larger body of missionaries; for exercising pastoral administrations in the newly-formed churches; for imparting a sound theological education to natives of hopeful character, and for affording an adequate superintendence over the extensive native agency now rising into activity; and that, for these ends, an urgent appeal be made to the friends of the Society, to recommend suitable candidates for the institution at Islington, and also to the students of our universities, and to the younger clergy of our church, to enter on the work of missions, in connexion with the Society."

Professor SCHOLEFIELD seconded the motion, which passed unanimously.

Mr HUGH STOWELL, in moving the next resolution, remarked that, great as the Society's claims had previously been to the support of the Christian public, there had recently arisen a stronger inducement to exertion. A boundless field of missionary labour had been opened up in China, yet, he blushed to confess that only two solitary missionaries had been sent out there, whilst, as stated in the Report, there were two hundred Popish priests, with a staff of bishops and assistants, established in China for the propagation of error against which the established church of England protested. It was a disgrace to that church, which was bound, not only to defend, but to diffuse truth. He did not hesitate to assert that the Jesuits were at the bottom of the movement that was going forward in the church of Rome—a movement that must fill every reflecting mind with awe—a movement that, if not arrested, must shake Protestantism to its centre. If the church of England did not come forward, it would be responsible for the consequences of its supineness—if the clergy of that church did not aid the Society in stemming the torrent, they would be unfaithful to their ordination vows, unfaithful to the principles which seated the house of Brunswick on the throne, unfaithful to the great principle of the reformation. He concluded by moving—

"That the reports from the missionaries already engaged in the China mission encourage the Society to make strenuous efforts, without further delay, to enlarge its operations in that interesting field of labour; yet so as not to weaken the existing missions in other parts of the heathen world."

Mr H. McNEILE seconded the motion. He said that the immediate object of the resolution was China, which presented, undoubtedly, an attractive field of missionary labour, but, beyond that consideration, it was to be determined whether Protestantism was or was not an expansive system. It was said, by controversialists and essayists, that it was not an expansive system, while that of Rome was. The reason was obvious. The Protestant church of England had suffered two hundred years to elapse without sending out a single missionary. It was a deep reproach to the church, that the duty should have devolved upon voluntary associations. The system of the church was not expansive, but the societies were. He would ask why, in this great seat of Christianity, there should not be a college for the training of missionaries?—a reformed propaganda for the diffusion of truth? He confessed that Rome put the Protestant church of England to shame in the use of systematic means. The speaker concluded a long address by calling on the Protestants of England to support the Society in the work in which it was engaged.

The resolution having passed, the proceedings terminated with the Doxology.

WESLEYAN METHODIST MISSIONARY SOCIETY.—The anniversary meeting of the Wesleyan Methodist Missionary Society was held on Monday last at Exeter hall. The meeting was the largest we ever remember to have seen, the platform and every seat in the great hall being occupied. The chair was taken at eleven o'clock by the Marquis of Breadalbane. There were also on the platform Sir G. Rose, the Hon. Fox Maule, M.P., Dr Newton, Dr Alder, Dr Bunting, Dr Steinkopf, Dr Beauchamp, Dr Brown, Dr Dixon, Mr Hindley, M.P., Mr T. B. Freeman, Mr Bunting, Mr Guthrie, Mr Heald, Mr T. Turner, Mr H. Pownall, &c. The proceedings of the day were commenced by singing a hymn and by a prayer. The Chairman then addressed the meeting on the business about to be submitted to them, and congratulated them on the success of the missions, and on the spread of the gospel, by the exertions of the missionaries. The efforts of the Society had been most beneficial, and he hoped they would continue to be so. The Report, or rather portions of the printed document which formed it, and which was of considerable length, was then read by the secretaries. It set forth that the insufficiency of the ordinary income to meet the regular annual expenditure of the Society had been a cause of the utmost anxiety to the committee for several years, and in their urgent appeals to their friends, which they had been compelled to make, to remove or prevent deficiencies in the form of debt, they had to perform what they had felt to be by no means a pleasant task. So steady and rapid, by the blessing of God, had been the growth of the work committed to their management, that, without seeking for new fields of usefulness, and declining to undertake the cultivation of many which Providence appeared to lay open before them, the due care of the work in which the Society was actually engaged, and which had been undertaken with the approval, and, in some portions, by the direction of the Society, had employed from time to time an increased number of agents, which of course had brought an addition of expense upon the fund; and, though the income had in most years increased, and in some considerably, the improvement had not kept pace with the increasing expenditure. The Report having been read, and a resolution put and carried that it be received and published, a number of other resolutions in support of the objects of the Society were also put and carried, and votes of thanks passed to the noble marquis who presided, to the committee, &c., for which the Chairman and the gentlemen mentioned returned thanks. The principal speakers during the day were Sir G. Rose, Mr Fox Maule (who eulogised the system adopted by the Society for raising subscriptions amongst the juvenile members of the community), Mr Guthrie, Mr Curling, Mr Boyce, Mr Waugh, Mr West, Mr Sherman, Mr J. Heald, Dr Newton, &c. It was announced in the course of the proceedings that Mr Crowther had subscribed £2,000, and Mr Farmer £100. The meeting broke up a little before six o'clock. From the financial statement, it appeared that the receipts for the past year amounted to £105,687 6s. 7d., and the expenditure to £109,188 6s. 3d. The amount of the expenditure over the receipts for the two past years has been £4775 4s. 3d.

MANCHESTER.—On Wednesday, May 7th, the church and congregation at Greengate chapel, under the pastoral care of Mr D. E. Ford, held their second anniversary service, and laid the foundation stone of their new chapel at Richmond hill. At half-past eleven o'clock a prayer meeting was held, when Messrs Poore, Radcliffe, Hoyle, Morris, and Dr Clunie, implored the Divine blessing on the services of the day. The congregation then adjourned to the site of the intended chapel, where, after singing the 180th of "The Congregational Hymn Book," and prayer by Mr D. E. Ford, Alderman Bancroft, one of the deacons, in the name of the church, presented a silver trowel to James Carlton, Esq., treasurer of the Lancashire Independent college, who, after the usual ceremonies, delivered a very powerful and appropriate address, in relation to the necessities of the times, the duties of Protestant dissenters, and the circumstances which had led to the present undertaking. Mr Ford, then taking his stand on the foundation stone, which had just been lowered to its final position, proceeded to explain to the surrounding crowd (some of whom were of other denominations, and many of no denomination at all) the design of the intended building. In the evening there was a public tea party in the school rooms of Greengate chapel, when Mr Ford presided, supported by Alderman Kershaw and James Dilworth, Esq., two of the deacons of Mosley Street chapel, when Messrs Fletcher, Poore, S. Dawson; Drs Clunie, Potter, and Nolan; Aldermen Kershaw and Bancroft; and several other gentlemen addressed the meeting. The whole of the services were of the most animating kind; and, though the weather was unfavourable, nearly every Congregational church in Manchester and its vicinity was represented in the course of the day, either by its pastor or its deacons. Richmond chapel is to be a handsome and commodious Gothic structure, with extensive rooms for day and Sabbath schools.

FISHGUARD.—On Wednesday, 7th of May, a new and commodious chapel of the congregational denomination was opened at Fishguard. Two sermons were delivered in the old chapel, by Messrs Griffiths of St David's, and Evans of Hebron; and in the Tabernacle (the new chapel) by Messrs Jack of Bristol (in English), Rees of Llanclly, Davies of Zion's hill, Griffiths of Horeb, and Jones of Llanybry. The old chapel, where our fathers worshipped, had become too small, and being inconveniently situated, it was determined to obtain a spot more favourable, on which the present large and commodious chapel now stands. The whole cost £512. Chris-

tians of different denominations have beautifully shown the principle and efficacy of the voluntary system in subscribing £460 towards the liquidation of the debt. The collections of the day amounted to £25, leaving due £25. Who can condemn such a principle as this? Great advantage is offered to English visitors who frequent this delightful watering place. Mr Thomas Luke, of Goodwick, late of Taunton, preaches in English, Sunday afternoons, for the benefit of those who do not understand the Welsh language.

LLANFAIR, MONTGOMERYSHIRE, NORTH WALES.—On Tuesday and Wednesday, February the 18th and 19th, a new Independent chapel in this town, on the site of the old building, was opened for divine worship, on which occasion suitable sermons were preached. The labours of Mr James Davies, for the last twenty-nine years, in the neighbourhood of Llanfair, have been great and disinterested, and have been much blessed, especially in the establishment of Sabbath schools, and several new interests in surrounding localities, where such were greatly needed. His congregation in the town of Llanfair were in much need of a larger and more commodious place of worship, and, considering their circumstances, have made very liberal exertions in the erection of their present commodious chapel, both in contributions and the carriage of materials, &c. It is a neat and elegant structure. It will seat 800 people. In the basement are school rooms, light and airy, capable of accommodating 300 children.

YORK.—On Wednesday, the 16th instant, Mr Richard Soper was publicly recognised as the pastor of the church in Lendal chapel, York. Mr J. Alexander, of Norwich, commenced the service with reading and prayer. Mr J. Barfett, Mr Soper's successor at Grantham, gave the introductory discourse, which was a searching examination of the character and tendencies of church establishments. Mr Thomas Stratten, of Hull, proposed the questions to the pastor. Mr J. Parsons, of York, offered the designation prayer; and Dr Hamilton, of Leeds, gave an appropriate charge to the minister. In the evening, Mr T. Roome, of Silcoates, commenced the service by reading and prayer; and Dr Raffles delivered an impressive discourse to the church and congregation.

SWANSEA.—On Wednesday, April 9th, 1845, Mr John Saunders Hughes, of Carmarthen college, was set apart to the pastoral office over the English Baptist church, Mount Pleasant, Swansea. At eleven o'clock in the morning, Mr Thomas Bliss, B.A., York chapel, introduced the service by reading the scriptures and prayer. Mr Thomas Thomas, president of the Baptist college, Pontypool, then delivered an address on the nature of a Christian church, and also put the usual interrogatories to the young minister, who explained his views on the doctrines of the Christian religion in the most luminous and satisfactory manner; after which, Mr Thomas offered the ordination prayer. The charge to the minister was delivered by Mr H. W. Jones, Tabernacle, Carmarthen, from 2 Cor. iv. 6. Mr Jacob, Independent, concluded the services by prayer. At seven in the evening, Mr D. L. Pugh commenced by prayer. Mr D. D. Evans, Pontrhydryn, addressed the church from 1 Tim. iii. 15; and Mr Thomas the congregation at large, from John v. 28, 29. The congregation was numerous, and the services highly interesting. The ministerial labours of this talented young minister promise already to be the means of raising the cause at Mount Pleasant.

RELIGIOUS LIBERTY IN GUIANA.—Our home readers, who know how ordinary an affair is the presentation to the British parliament of petitions against the support of religion by the state, will learn with surprise that a similar proceeding in British Guiana has caused quite a commotion among the legislators of the combined court. Two petitions of this tenor, the one by the Rev. E. A. Wallbridge and his congregation, the other by the Rev. Joseph Ketley, having been recently presented to that body, they have been construed, not only into a "studied insult" of the legislature, but into sedition itself. One honourable member gravely affirmed, that to present such petitions was "against the law;" and another stated it to be "inflammatory, and tending, perhaps, to sedition." Mr Rose went so far as to propose that the petition of Mr Wallbridge (Mr Ketley's escaping by the accident of not being signed), should be referred to the law officers of the crown, for their opinion whether the language was seditious or not, courteously adding, that he did not wish to go farther until their opinion was before the court; and this motion, notwithstanding a sensible speech against it by the Attorney-general, was actually carried! So, perhaps a prosecution may be involved in the further proceedings.—*Anti-Slavery Reporter*.

ACT OF MAGNANIMITY.—An important legal decision has been published, in regard to the will of the late John Randolph, of Roanoke, in Virginia. This eccentric but eloquent man had a large estate, and more than three hundred slaves. Several wills were extant, but all were contested by the heirs-at-law, on the ground of alleged insanity. By the will which gave freedom to the blacks a large part of the property was left to Judge Leigh. This led to an act of magnanimity on his part which is worthy of record. He was the principal witness to the sanity of the testator at the date of the instrument. In order that his testimony might be available, he instantly relinquished all claim as a legatee, and thus secured the emancipation of the slaves; for, by a decision of January 12, the will of 1821, with its codicil, is established. This event takes place in the heart of the tobacco district of the most populous slave-holding state in the Union.—*American Correspondent of Northern Warder*.

Literature.

Observations in Europe, principally in France and Great Britain. By JOHN P. DURBIN, D.D., President of Dickenson college. In two vols. New York. London: Wiley and Putnam. 1844.

DR DURBIN is an American methodist, and president of Dickenson college. His travels embrace France, Switzerland, Germany, Holland, Brussels, and Great Britain. He has surveyed these countries with a keen eye, though with a somewhat superficial observation. His work abounds with much forcible description; and is, with a few exceptions, an agreeable and clever production. Methodism he loves right well, and we have no quarrel with him that he does; but it is American methodism, and not English; and, in fact, his anglo-phobia is stronger than any other emotion. We are sorry to perceive that this sentiment occasionally manifests itself in a tone so warlike as to do violence to the author's principles, both as a philanthropist and a Christian. We must, however, do Dr D. the justice to say, that this tone of prejudice is relieved by occasional manifestations of manly candour.

It is best that our extracts should be made from such portions of this work as may best describe its individuality:—

"Upon thus reviewing the state of religion in France, I could not but recall to mind the proposition of the late excellent Dr Fish, to establish an American methodist mission in that country. I was struck at the time with his suggestions, and the arguments by which they were sustained; and my own observation has further satisfied me of their soundness.

"Methodism, of all forms of protestantism, is best adapted to the present condition of the work in France. Its free and elevated views of the gospel; its firm adherence to the great doctrine of justification by faith; the warmth and energy that characterise its ministry above all others; the diffusive power of the system by means of its itinerancy, and the directness with which its discipline is applied by means of the class-meeting system—all combine to produce this special adaptation. The success of our British brethren demonstrates this abundantly.

"But, though the usefulness of British methodism in France may be fully acknowledged, I am convinced that it labours under many embarrassments, from which an American mission would be free. The deep national antipathy of France to England operates, doubtless, as an obstacle to the British preachers. Their adherence, too, to the forms of the church of England—even to the prayers for the Queen—in the Wesleyan chapels, must operate against them. But an American finds no enemies in France, at least among the people; there is, indeed, no word that will recommend him more strongly, in general, than the name of his country. Our form of worship, too, in its chaste simplicity, is as far removed from that of Romanism as that of the severest independents, which is an additional recommendation, in view of the classes of society on whom we must chiefly operate. And, without disparagement, I think I may say there is decidedly more life, energy, and *unction*, as the French call it, among American than English preachers."—vol. i., pp. 138—139.

The following observations are interesting:—

"My general impression of the Wesleyan preachers was very favourable. They clearly comprehend their great work, which involves the spiritual interests of a multitude of people; to the tasks which it imposes they devote their energies, and aspire to nothing more. In looking over the body of preachers assembled in conference, I could see the stamp of genius, according to the great world's ideas of it, upon scarcely a single face or form; but everywhere the expression of good sense and of regular habits of subordination to authority. They are generally men of fine physical health. Trained for action rather than speculation, they are better adapted to promote the ascertained interests of religion and common life than to enlarge the bounds of knowledge, and to advance society to its highest forms of liberty and civilisation. Though not distinguished, as a body, for great abilities or acquirements, they are richly endowed with the wisdom of experience—with a ready perception of the best means to attain valuable ends—with great benevolence of heart—with perfect willingness to work, and that steadfastly—and with an unshaken confidence in their cause. They have not the enthusiasm of young apostles, commencing the conversion of the world; but they exhibit the regular activity of men labouring according to the surest rules with undoubting anticipations of success. To such a body of men are the interests of methodism intrusted. Thus far they have nobly fulfilled their high vocation."

"In regard to the personal relations of preachers and people, I think it may be said that they secure more respect—we, more love; they command more veneration from the people, and exert a greater influence by means of their office, than we; perhaps, on the other hand, the degree of personal, in proportion to official influence, is greater with us. Upon the whole, their entire influence with the people is far beyond ours. The tone of public feeling in regard to differences of rank, which grows out of the very structure of society in the country, pervades the relation of preachers and people in the Wesleyan connexion, and gives the former a relative influence which would be impracticable in America."—vol. ii., pp. 54—56.

The work is illustrated by several plates. Of most of them we cannot speak in praise. If the buildings of Paris and Versailles exhibit the same appearances as these *soi-disant* views give them, we can only say that these places bear a nearer resemblance to Lisbon immediately after the great earthquake, than we were before aware of.

Anastasis; or the Doctrine of the Resurrection of the Body, rationally and scripturally considered. By GEORGE BUSH, Professor of Hebrew, New York City University. London: Wiley and Putnam. 12mo, pp. 396.

THE belief in the compound constitution of man, body and soul, matter and spirit, seems to have existed among all nations. It is clearly recognised among the polished nations of Greece and Rome, and may be traced, though disfigured and obscured, among the most rude and unlettered. The immortality of the soul was little more than a happy and pleasing conjecture. Among the thoughtful and inquiring it was more a subject of hope than a matter of "confident expectation;" the vigour and activity of the mind, even amid the dissolution of the body, led them to hope that the immaterial constituent of the human being might survive that catastrophe, while the darkness which enveloped the future condition of man was sufficient to engender doubts and uncertainty. Among the multitude, if the doctrine was received at all, it was without an inquiry into the grounds on which it was founded, or the arguments by which it was supported. The doctrine of a resurrection from the dead seems to have been unknown to the heathen nations: neither sage nor peasant appears even to have guessed at this; and, therefore, when Paul preached "the resurrection of the dead," to "certain philosophers, Stoics, and Epicureans," the theme seemed so strange and absurd that "some mocked," and all dismissed him. The intimations of a future state in the Jewish scriptures are by no means numerous and explicit, while still more obscurely exhibited is the resurrection of the dead. As it is directly affirmed that "life and immortality were brought to light by the gospel," so the clear exhibition and full development of the doctrine of the resurrection of the dead must be sought in the discoveries of the Great Teacher, and of his immediate disciples.

The inquiry has often been made—though we could never see the difficulty which it involved—"What is the province of reason in matters of revelation?" We see no reason why its province should be different, more extensive, or more limited, in matters of revelation than in philosophy. As in the latter its province is, not to determine what *should, may, or can be*, but to inquire what *has been or is*, so in the former its province is, having examined the evidence upon which the claims of certain writings to be regarded as revelations from God are founded, by patient and careful induction, to ascertain what these teach. And since the doctrine of the "resurrection of the dead" is one of pure revelation, of which no trace can be found in the speculations of ancient philosophers, we had imagined, in our simplicity, that, whatever might be the difficulties which reason would present, when the oracle had spoken we were to believe.

These reflections were suggested by the perusal of the work which stands at the head of this notice. The author is favourably known as an able and learned expositor of some of the Old Testament scriptures. The present volume we took up in the hope that some new light would be thrown on the very difficult subject of which it treats. And no one can complain of a lack of novelty. The views of Professor Bush are as new to the Christian world as they are startling. They are, too, supported by great erudition, and by patient investigation, and are recommended by the spirit in which the work is written; which, while it evinces the independence of the Professor's mind, displays at the same time much candour and modesty.

The space which we are able to allot to this notice precludes us from entering minutely into the course of argument which Mr Bush pursues. The work consists of two parts—the one containing the views which the author conceives reason requires us to adopt, and the other an examination of the scripture doctrine. After an elaborate introduction on "The Knowledge of Revelation Progressive," the first part is divided into the following chapters:—I. The Argument from Reason; II. Distinction of Personal and Bodily Identity; III. The True Body of the Resurrection, as inferred by Reason. Having in this part determined, by a process of reasoning, that there is to be no "resurrection" at all in the usual acceptance of that term, but that "a spiritual body is developed at death," he proceeds to examine the testimony of scripture on the question, making his "previous deductions a criterion by which the *absolute truth* of the scriptural dicta on the subject are to be judged." Now we take the liberty of thinking that this is reversing the proper mode of investigation. In a work which aims at subverting the views entertained by almost every section of the Christian world, on topics of such deep and lasting interest as the resurrection of the dead, the second coming of Christ, and the general judgment, we conceive the appeal should be made, in the first instance, to the word of truth, and that the proper province of reason is to examine the responses which the "lively oracles" deliver.

Scarcely less objectionable is Mr Bush's method of conducting the scriptural inquiry. He first examines all the passages which are supposed to refer to the resurrection in the Old Testament, and having interpreted these according to the "previous inductions" which he had made, he applies these interpretations to determine the meaning of certain passages in the New Testament; and concludes that "such cannot be the meaning of Paul, provided it be not the meaning of Isaiah." Whatever we may think of Mr Bush's views of "the knowledge of revelation progressive," we had thought that revelation itself was progressive—that the same language which was used by Isaiah with reference to one event and period might be quoted by Paul, and applied to a different event and a far more distant period; and we should no more have thought of determining the meaning of Paul by that of Isaiah, than of determining the splendours of the noonday by the first beams of morning.

In dismissing this work, we cannot but regret that the great learning and ability of its eminent author should have been expended in attempting to annihilate some of the most cherished objects of Christian faith; while for these he can only substitute a fanciful theory, which he himself confesses cannot be demonstrated. We deeply regret the manner in which Mr Bush has spoken of the teaching of Christ and his apostles, as well as of some divinely attested facts, such as the resurrection of our Lord and his subsequent appearances to his disciples. We cannot but regard the whole work as inconclusive in its reasoning and injurious its tendency.

TAKING ONE'S EASE IN ONE'S INN.—The *Bristol Gazette* states, that it is in contemplation to attach to those trains which travel between distant places, a sort of railway restaurant, or refreshment carriage, from which hungry travelers can be supplied with hot or cold refreshments at pleasure.

Advertisements.

Just published, in royal 18mo., price 3s. 6d.,

VIEWS of the VOLUNTARY PRINCIPLE,
in Four Series; showing its Nature and Intrinsic Excellence—its Adaptation to Man as an Individual—its Harmony with his Social Nature and Position—and its Accordance with the Genius of Christianity. By EDWARD MIALL.

London: AYLOTT and JONES, Paternoster row. Orders received by all Booksellers.
*Subscribers' copies will be forwarded in due course.

LONDON PEACE SOCIETY.

THE TWENTY-NINTH ANNUAL MEETING of the SOCIETY for the PROMOTION of PERMANENT and UNIVERSAL PEACE will be held in FINCHBURY CHAPEL, MOORFIELDS, on TUESDAY, MAY 30th, 1845. CHARLES HINDLEY, Esq., M.P., President of the Society, has engaged to take the Chair, at SIX o'clock.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, FOR THE ABOLITION OF SLAVERY AND THE SLAVE TRADE THROUGHOUT THE WORLD.

THE ANNUAL MEETING of this Society will take place in the HALL of COMMERCE, Threadneedle street, on SATURDAY, the 17th of May, 1845. JOSEPH JOHN GURNEY, Esq., in the Chair.

The Chair will be taken at Twelve o'clock precisely. Admission by Tickets only, which may be had at the Society's office, 27, New Broad street; THOMAS WARD and Co., 27, Paternoster row; HATCHARD and Co., 187, Piccadilly; JAMES NISBET and Co., Berners street; JOSEPH STERRY and Son, 156, High street, Borough; and CHARLES GILPIN, Bishopsgate Street Without.

CONFERENCE OF PROTESTANT DISSENTERS ON THE MAYNOOTH GRANT.

CONGREGATIONS or Public Meetings in the Country desirous of being REPRESENTED in the CONVENTION, but to whom it may be inconvenient to send Delegates to London, may nominate Gentlemen resident in or near the Metropolis; or they may authorise the Committee, through the Secretaries, to appoint Representatives for them.

The Opponents of the Maynooth Grant are also reminded that, although the Third Reading of the Bill is fixed for the 19th inst., yet, as the Debate on it will occupy several nights, time will be given for the adoption of Measures by the Convention which may Influence the Votes of Members of the House of Commons.

F. A. COX,
J. P. MURSELL,
R. S. BAYLEY,
W. FORSTER, } Secretaries.

King's Head, Poultry, May 10.

CONFERENCE OF PROTESTANT DISSENTERS ON THE MAYNOOTH GRANT.

AT A MEETING of the Committee of the DEPUTIES of the Three Denominations of Protestant Dissenters—Presbyterian, Independent, and Baptist, in and within twelve miles of London—appointed to protect their Civil Rights—

J. R. MILLS, Esq., in the chair—

It was resolved—

"That this Committee, having laid before them a copy of a circular signed by F. A. Cox, J. P. Mursell, J. P. Mursell, and W. Forster, as the Secretaries of a Committee calling a Convention of Evangelical Protestant Dissenters, to be held in London on the 20th inst., hereby express their approval of the objects of such Convention, and beg to recommend to all Congregations of Protestant Dissenters in and within twelve miles of London, to cause themselves to be represented in such Convention, to assist in rendering the most efficient opposition to the Maynooth Endowment bill."

HULL TERRELL, Secretary.

SUNDAY SCHOOL UNION.

AT the ANNUAL GENERAL MEETING held at EXETER HALL, Strand, on Thursday evening, May 8th, 1845.

WILLIAM HUNTER, Esq., Alderman and Sheriff, in the Chair.

The following resolutions were unanimously adopted:—

Moved by Rev. PETER JONES; seconded by Rev. WILLIAM KNIBB:—

That the report now read be received and printed; that the Meeting has heard with much pleasure of the success attending the plans adopted by the committee for extending and improving the Sunday-school system; and that an effort be forthwith made to supply the deficiency in the funds of the Union, caused by the increasing applications for grants of Sunday-school lending libraries.

Moved by Rev. C. STOVEL; seconded by the Rev. JOHN BURNET:—

That the circumstances of the present times render it increasingly important that Sunday-school teachers should be well acquainted with the truths of the Divine Word, and that they should impart to their scholars a clear and consistent view of the great doctrines of the Gospel, as their best preservative against the influence of error and their surest support in times of temptation or trial; that the efficiency of the Sunday-school system mainly depends, under the Divine blessing, on the teachers—that this meeting would, therefore, desire to cherish a deep sense of the importance of their work, and of their responsibility to the Redeemer, to qualify themselves by prayerful diligence for the right discharge of the duties they have undertaken.

Moved by EDWARD BAINES, jun., Esq., of Leeds; seconded by Mr J. R. WILSON:—

That the following be the officers and committee for the ensuing year:—

PRESIDENT.

Right Honourable the Earl Roden, K.P.

TREASURER.

W. B. Gurney, Esq.

HONORARY MEMBER.

Mr W. F. Lloyd.

SECRETARIES.

Messrs W. H. Watson,
P. Jackson.

Messrs. H. Latter,
W. Groser.

COMMITTEE.

Messrs W. Allaway,
H. Althans,
D. Benham,
W. Bugby,
G. W. Burge,
R. N. Collins,
F. Cuthbertson,
J. Davis,
J. Mann,
E. Thomas.

Messrs J. Eke,
T. Green,
G. C. Lewis,
W. Gover,
W. J. Morrish,
R. Mullens,
W. Nathan,
J. H. Newman,
J. Stoneman,
— Turner.

Together with the Minute Secretary and three representatives from each of the four London auxiliaries.

Moved by Rev. ANDREW REED, of Norwich; seconded by Rev. Mr HAMILTON, of Lynn:—

That the respectful and cordial thanks of this meeting be presented to William Hunter, Esq., Alderman and Sheriff, for his kindness in presiding on the present occasion, and for his able conduct in the chair.

Printed and published at the Office, at No. 4, Crane court, Fleet street, in the parish of St Dunstan in the West, in the city of London, by JOHN HENRY DAVIS, of No. 76, York road, Lambeth, in the county of Surrey, on MONDAY, 12th of MAY, 1845.